MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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REV. S. R. WARBURTON C. L. WHITE, D.D. R. G. SEYMOUR, D.D.

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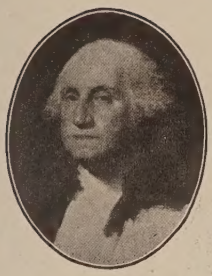


FROM WASHINGTON'S CODE OF CONDUCT

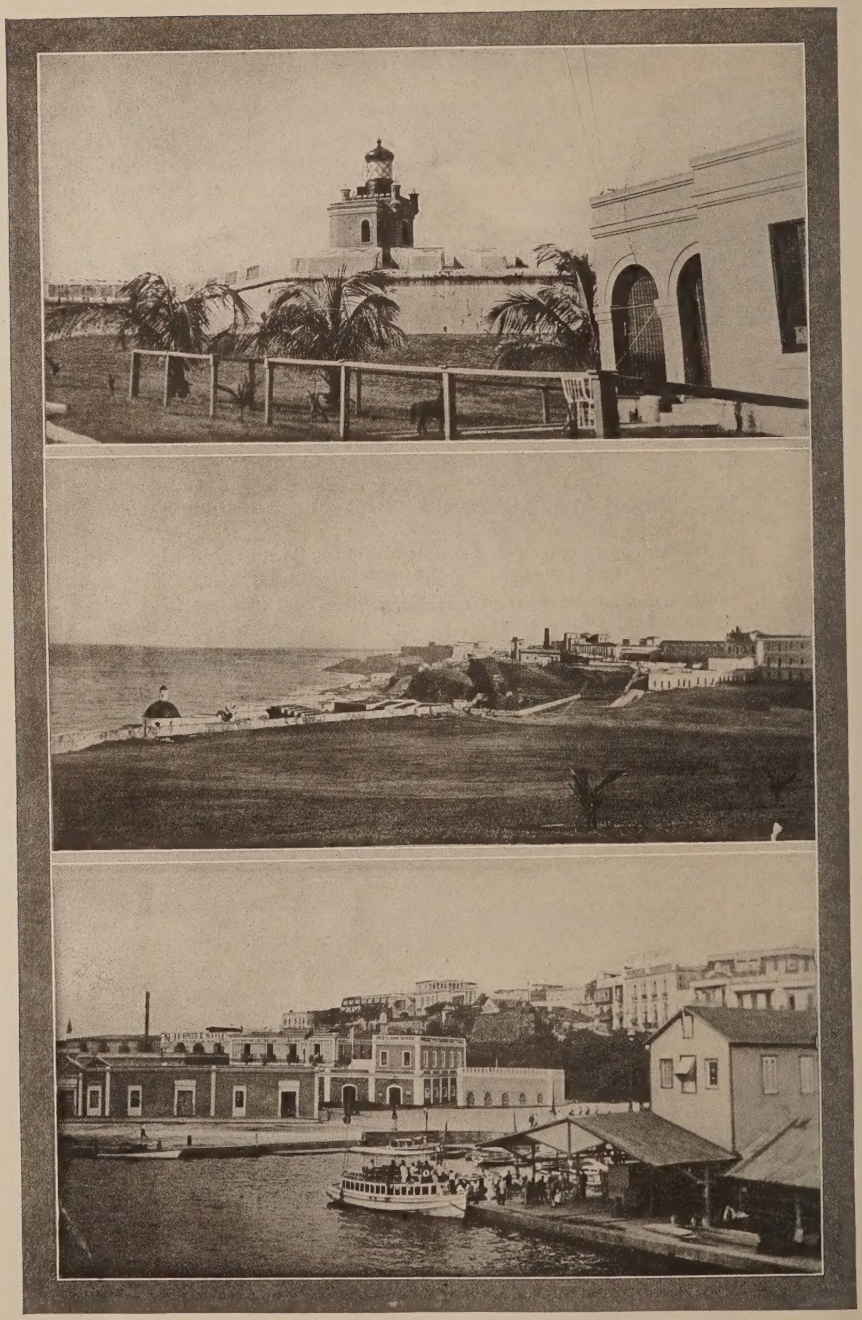
¶ When you speak of God or His attributes, let it be seriously in reverence.

¶ Undertake not what you cannot perform, but be careful to keep your promise.

¶ Be not hasty to believe flying reports to the disparagement of any.

¶ Associate yourself with men of good quality, if you esteem your own reputation, for it is better to be alone than in bad company.

¶ Labor to keep alive in your breast that little spark of celestial fire called Conscience.



1. MORRO LIGHT, SAN JUAN 2. SEA FRONT, SAN JUAN 3. THE HARBOR LANDING, SAN JUAN

FIRST GLIMPSES OF PORTO RICO, OUR ISLAND POSSESSION

MISSIONS

VOLUME 2 FEBRUARY, 1911 NUMBER 2

The Financial Situation

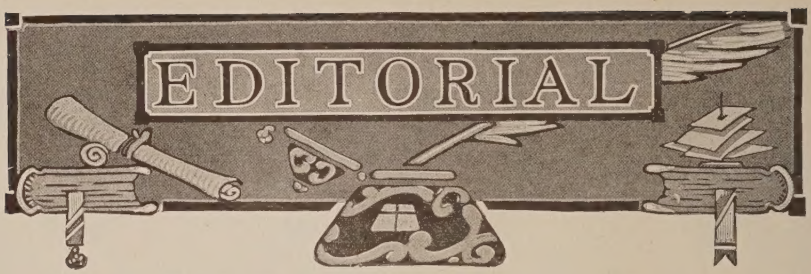
TWO MONTHS remain of the fiscal year of the Northern Baptist Convention. Will the story that is told on April first be a story of victory or defeat? The task that remains is vast, but the outlook is encouraging. To close the year without debt there must come in during the last quarter of the year more than three times as much as was received during the past nine months, but the fine spirit that is manifest throughout the country, and the fact that at this time the receipts from the churches are far in advance of the amount received during the same period last year, give reason to believe that again our General Societies are to close the year without debt.

¶ As will be seen by the financial statement published elsewhere in this issue, the churches, Sunday schools and young people's societies, and individuals have contributed for the work of the three General Societies during the nine months ending December 31, $294,346.24. This leaves $1,065,574.18 still to come from these sources.

¶ Comparison with last year's record, however, shows a gain of $42,293.63 over the receipts from these sources for the same period. Indeed, there has not been a month this year when a gain has not been reported, and it has been larger each month, except the last (due to a falling off in gifts from individuals for one of the societies).

¶ Note the figures as taken from financial statements published in MISSIONS: $5,736.30; $13,022.22; $20,720.57; $23,985.07; $33,940; $43,946.42; $42,293.63.

¶ It is believed that this happy condition is due in large part to increased offerings and to the sending in of offerings earlier in the year, to both of which there is probably nothing that has contributed more than the large increase in the number of churches using the double envelopes and making the every member canvass for weekly offerings to missions.



"A Job Worth While"

WHEN a man of influence belonging to the non-church-going class was approached by one of the ministers of his city with reference to accepting a position as trustee, he said frankly, "No, I cannot do it; I have regard for the church as a preservative and conservative force in society, but if I take up anything in the religious way I want a job worth while, and I do not see that the church offers any such jobs to a business man."

This same man was a director in the Young Men's Christian Association and a generous contributor to its work; he was interested in a half dozen charitable and philanthropic societies; but the church made no appeal to him. There was in it too much that seemed to him trivial, too little that really demanded the time and thought of a real man. He had been brought up in Sunday school and church, and had simply fallen away from the earlier associations, if he did not feel that he had outgrown them.

The time has come, happily, when cognizance is taken of the class of men whom he represents. The church is attempting to make it unquestionable that it has on hand an enterprise great enough to attract the biggest man, "a job worth while." The evangelization of the world is certainly such an enterprise. When the church is actively and zealously engaged in carrying forward this enterprise at home and abroad, beginning at Jerusalem, and going on to the ends of the earth, she can speak with confidence to men of business acumen and energy. This is a man's job in its scope and demands. It will never be accomplished until the laymen take hold of it in dead earnest, as many of them are doing. And as this vast enterprise is pushed with the same far-sighted planning and consummate ability that mark the business activities of the time, it will more and more draw men into the church that affords full opportunity for their best service.

In saying this, we are not losing sight of the fact that the one essential that can make the church effective in its appeal to strong men is the possession of a spiritual life and power dominant enough to assure its place as the religious dynamic operative in all the Christian activities. Mr. Cope, in his recent book, "The Efficient Layman," puts the matter truly when he says that "we must cease to hope to win men by appeals to their loyalty to an institution, by begging them to come to church and sit still or to 'serve' on a committee. They will be won when there is a man's work to be done, and their work for others will save their own souls and then the church need not fear for itself. We have been offering men the parlor when we ought to have called them to the field; we have been saying, 'Here are pleasant pews and soft music,' when we ought to have been saying, 'Here is hard work, here is a world to be won, here is a kingdom to be estab-

lished, here are the dragons of human greed and sloth, the walls of ancient custom and privilege to be assailed.' We have not 'played up' the big things and the real things of the Christian life to men. The spirit that made pioneers, the spirit that compels a man to leave his ease and push into the wilderness to conquer and shape a new world, is in the men of our day. The opportunity for the extension of the kingdom of God among men is the one appeal that will win them more than any other; they need to see this world, as Canon Freemantle's book puts it, 'as the object of redemption.' The deepest places in their natures will be stirred if they can but be brought to see that they are serving their world; they are working for a universe; they are moving in that glorious army of noble souls that through all time have been saving the world, witnessing to the light, extending the kingdom, and bringing heaven to earth."

Ⓜ

An Ideal

THIS is the ideal: A Baptist Monthly Magazine which between its two covers should contain the record of all our missionary work and represent all the societies engaged in this work in the North. This to be the one and only missionary magazine appealing to the denomination as it is represented in the Northern Baptist Convention. That is one-half of the ideal.

The second half is, this single, comprehensive, finely illustrated and superbly printed magazine — without an equal in missionary literature — a regular visitor in every Baptist home, and on file in every Baptist church or Sunday school or young people's library.

This ideal realized would meet the popular demand of the denomination. It would mean immeasurable development of missionary intelligence and interest, and not less of the spirit of service.

The realization of the first half would make possible the realization of the second. The realization of the second half would do much to blot out that formidable list of non-contributing churches that is now a source of weakness and depression.

This ideal is not an impracticable vagary of a visionary. It is in the line of economy, of efficiency, of educational and inspirational advance.

For the realization of the first half — the combined and comprehensive magazine — it is only necessary that the Women's Home and Foreign Societies should do what the three General Societies did in 1909: combine their separate publications in MISSIONS. The Women's Societies can most effectively present their work through this medium, which offers them exceptional advantages.

If it be said that the proposed combination is not practicable, so it was said for years about the proposed joint magazine. But everybody knows now that it is practicable — for it has been done. That it is successful as well as practicable the universal approval demonstrates.

If it be said that the Women's Societies would lose by the merger, and not be able to impress their work as strongly as at present, so the same thing was said by some regarding the General Societies. But here again, MISSIONS as a concrete fact has met and answered all apprehensions. There is no such talk now. The fact is recognized that the presentation of the whole cause is stronger than any partial presentation of it can be. The denominational appreciation, cordial and continual, shows how our entire missionary enterprise has been stimulated. There has been gain for all and loss for none. So it would be with the work of the Women's Societies presented in the full departments which MISSIONS would afford. With the gifted editors of *Helping Hand*

and *Tidings* added to MISSIONS' staff, think what a magazine MISSIONS might be made! Think, too, of the broadening and educative influence of having the whole of our great missionary work with its world sweep brought before all readers! The ideal is inspiring, surely.

Then, with the faithful women now busy in getting subscriptions for the two monthly publications of the Women's Societies, added to the force of faithful agents working for MISSIONS, and with a single appeal backed up by a periodical of highest class, offered for a sum shockingly small compared to its value, there would be a chance to secure such a circulation as no Baptist magazine has dared to hope for in the past. This is impossible with the present divided canvassing and the separate publications. But with one magazine, it is not wild to predict such a subscription list as would ensure advertising patronage sufficient to make MISSIONS self-sustaining. Then the desired end would be attained.

Why should not this ideal be realized? What is in the way? This is the day of effective combination. "In union there is strength" was never truer anywhere than in missionary work. Must things always be as they have been, just because they have been? Especially, when they have been the cause of weakness, not strength.

This editorial is intended to be merely suggestive. The ideal must be held up, and the idea take root. Then the result will in time be reached.

What is necessary to make the first half of the ideal possible? Nothing whatever but the vote of three missionary boards to try the union — in other words, accept MISSIONS' proposal of marriage. And there need be no long engagement. So far as MISSIONS is concerned, the day can be set without delay.

Then the denominational approval would begin to show itself in the pleasing form of subscriptions as wedding presents.

Ⓜ

The Financial Outlook

THIS is the time when special stress should be laid upon the raising of the missionary budgets by the churches which have not already done so. The financial statements made and emphasized in other parts of this issue indicate the need of earnest effort. The task seems a formidable one to raise over a million dollars within three months, when in nine months the receipts have been only about one-third of that sum. It is a large task, but by no means a discouraging one. For one thing, this putting off the day of reckoning and giving until near the close of the fiscal year of the societies has been a habit, — a bad one admittedly, but one not to be overcome in a year or two. On the other hand, as the reports show, there has been a larger giving than last year by the churches and Sunday schools and young people's societies up to date; so that if this ratio is maintained the total required will come. Then, the spirit manifested is hopeful and cheerful, — an excellent symptom. The response has never been readier when the pastors have taken up the matter enthusiastically with their people. Of course everything depends upon this. It is encouraging, also, to know that the number of churches adopting the duplex envelope system is steadily increasing. The systematic methods are gaining, not so rapidly as many would like to see, but perhaps as rapidly as could reasonably be expected; and the gains made are likely to be permanent.

We heard recently of a church meeting called to consider raising a certain deficit in the current expenses. One of the leading officers, at the outset, said he had been thinking the matter over, and his conviction was that the easiest way to pay off the deficit was

to begin by raising the missionary budget, amounting to more than the deficit. He was not only serious in the proposal, but succeeded in convincing the other brethren that his position was sound.

Experience has proved to more than one church that the raising of the budget, which at first seemed to some very large, has given an impetus to all the church work, and also to the church finances. We trust that the proposition referred to above may commend itself to many churches, whether they have a deficit or not, and that they will forthwith proceed to raise the budget, possibly along the practical lines laid down by Secretary Moore on another page. Make it "hilarious" giving, in the true scriptural sense, and spiritual blessing cannot fail to result.

"Give not grudgingly or of necessity; God loves a hilarious giver."

Ⓜ

Great Men and Good

This country will never cease to be grateful to God for its great leaders, Washington and Lincoln. Both would rejoice in the new civic conscience of the present time. Washington was anything but a pious pretender, but he was a devout believer in God and Providence, as the spirit of humble dependence upon God in his private and public papers alike proves. He had prayers morning and evening, at home or in camp, and was regular in his attendance at church. His influence for good can be read in the words which he addressed to his army: "The general hopes and trusts that every officer and man will endeavor so to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

The close of Washington's life was what would be expected from his character. After less than two years of peaceful life from the day of his retirement from public cares, the end of the great earthly career came at sixty-seven years. A cold fastened itself upon his lungs, and Washington was the first to say it was the end. "I am not afraid," he said with a smile to his friend and physician, "it is a debt we all must pay." And his last words were, "It is well." Undoubtedly well for him, as his life had been for his country and the world. Well will it be, indeed, for the country he loved and served if we shall emulate his patriotism and unfeigned piety. We honor ourselves as we honor his memory.

Ⓜ

Editorial Notes

¶ Julius Rosenwald, a Chicago merchant, is so interested in providing suitable buildings for negro Y. M. C. A.s that he has offered to give $25,000 to any city that will raise $75,000 additional for erection and equipment. His offer holds good for five years, and has been accepted by Chicago, where a banker has added $25,000 more, and the negroes have undertaken to raise the remaining $50,000 by subscription. This is another movement in the direction of race elevation and the elimination of the bitterness at least of the race problem. That there must be separate Associations seems to be a settled policy North and South. That being so, the colored men are certainly as much entitled to public help as the less needy whites.

¶ It will probably surprise many people to learn that at least one in nine persons of the millions in New York City receive some kind of assistance every year from charity. A severer indictment of city conditions or of our present civilization could scarcely be found. Put beside this fact the statement of Rabbi Wise that the New Year eve drink bill of extravagant New-Yorkers at the restaurants and hotels exceeded by far the total amount given for the support of organized charities and philanthropies during the year, and the picture is filled out. Pauperism and poverty versus wanton waste and extravagance — both symptoms of social cancer of deadly character. Christianity has a gigantic task set before it in the saving of the city.

Note and Comment

MISSIONS invites its readers to a feast in this February number. It may be pardoned for calling attention to its fresh new dress, which goes with a new home and printer. The table of contents offers variety and scope. We go with Dr. Sale to Porto Rico, and see through his camera, which is doing excellent work; then we camp with Dr. Crozier in the Garo Hills, and look in with Dr. Barnes upon native American life no more civilized than the other Indian until Christianity enters the pagan tepee; then our great French apostle takes us to Algeria, and presently we are on the plains of North Dakota with Dr. Proper, or in Spokane shop meetings with Mr. Hermiston; for the world is now small and set in neighborhood. A new feature of value is the admirable comprehensive survey of conditions in Great Britain by the brilliant editor of the London Missionary Society, who gives us inside glimpses into the life of our sister nation. There is wealth of material in all the departments, and none will be able to escape the fact that much money must pour into the missionary treasuries during the next three months. See if you do not agree that there is not a dull page in the issue.

¶ It is easy to talk about the "people" and become their champion in the abstract, but another thing actually to set to work to do them good individually and in the concrete. And this is as true of the church member as of the politician. We are all surrounded by people who need us, and if our sympathy is genuine there is plenty of opportunity to show it. Self-sacrifice is required, however, to translate altruistic sentiment into active service.

¶ To satisfy a natural curiosity as to why the publication office of MISSIONS should be moved from New York to Boston, it may be said that the complexity of the foreign work, the multiplicity of fields differing widely in character, the library and information facilities, and the store of photographic and other material, all combined to make Boston more advantageous, so far as the efficiency of the magazine is concerned. MISSIONS will be glad to welcome its friends in the new rooms in the Ford Building.

¶ Renewals and new subscriptions are coming in, but we want more — and more — and yet more. The list has room for fifty thousand before we shall begin to reach our right expectations. Do not miss a number. If you wish to receive the January issue, and begin with the year, send in your name at once.

¶ Concerning the remarkable fortress palace of Man Singh in India, which formed the frontispiece in the January number of MISSIONS, Dr. John Humpstone, who kindly loaned the photograph, says: "It stands on an isolated rock, overlooking a vast plain — one of the finest and most characteristic views in India. The rock for ages has been a vast fortress. The palace is the most interesting example of its class of early Hindu architecture. Never can I forget my ride on elephant back (the Maharaja's own beast, gayly caparisoned) to the music of its sweet bell, in the late afternoon with a level sun flooding the vast brown plain below, and the solemn rock crowned with splendid architecture towering on the right; nor my eager visit of two hours in fast waning light to the temples, Jain Colossi, and other interesting remains of an ancient *régime* on that lofty summit. There is no more fascinating spot in that land of antiquity." Look again at the fine half-tone reproduction, with this description in mind.

¶ The Laymen's Missionary Movement is at present engaged in a campaign of education, which will continue until April. It started in Youngstown, Ohio, and will go to the Pacific Coast, taking in the principal cities. The program this year is c iefly institute work, designed to show the laymen how to work, and to raise up leaders to carry on the instruction after the expert teaching force has gone. Business men who have become interested say that the missionary business must be conducted upon the same plane of efficiency, energy and success as other business, and to teach them how to do it is a main purpose of the institutes. There will also be several conventions. Secretary Stackhouse will represent us in this work, and will get into touch with the Baptist men in each place visited in the interests of our own Laymen's Movement and the local Brotherhoods.

¶ The theological seminaries cannot teach everything, it is true, and the curriculum is already overcrowded. But one thing that the seminaries might well encourage and stimulate, reaching back indeed into the college, is a knowledge of Italian and Spanish. French and German are all right, but the minister of today and the prospective missionary will find Italian and Spanish equally advantageous culturally and immediately usable in parish or missionary work. A seminary elective in these languages would open large opportunities for personal Christian work that would react most helpfully upon the spiritual life of the student. If young ministers need one thing more than another it is aptness of personal approach, and tact in applying the human touch. There is no more effective way to acquire this than by getting into helpful contact with the foreigners who now abound everywhere, in city or country parish; and some knowledge of their mother tongue is the "open sesame."

¶ We are glad to note, in this connection, that Newton has added a French training course to the Gordon Training School curriculum, and has secured the services of Missionary Pastor Delagneau of Worcester as teacher. With an Italian department in Brooklyn, in connection with Colgate, a German and Slavic work at Rochester, and the Scandinavian department at Chicago Divinity School, we are doing something to prepare trained missionaries for the foreign peoples; but there is a vastly greater work to be done, and a part of this work can only be accomplished by the American pastor and his laymen. The churches that study their field and engage in this kind of missionary effort wherever there is opportunity will have no lack of conversions or spiritual vitality.

¶ *Zion's Advocate* of December 28 contained an instructive article on "Indigenous Christianity in India," by F. M. Armstrong, son of Rev. W. F. Armstrong of Rangoon, Burma. The writer shows how everywhere Christianity has become a recognized religion, and a religion of India, setting up new standards, commercial, social and moral. He rightly says it is a marvel to have made in so few years any impression upon the stolid, satisfied Hindu, with his centuries of custom. In the line of what was brought out at the Edinburgh Conference, he holds that India should be left free to develop an Indian church.

¶ Ambassador Bryce, whose acuteness as an observer and sound judgment as a statesman and publicist will not be questioned, has returned from a visit to Panama and South America with a thoroughly optimistic feeling. He says he was greatly interested in everything he saw in South America, and that there is a wonderful sentiment down there for universal peace. A new era has dawned in all the countries of our great neighbor continent. They offer now a missionary field of the first importance. What are our missionary boards going to do to Christianize the newly awakening and developing life of the long slumbering Spanish-speaking peoples?

¶ There are in California and Saskatchewan, Canada, some twenty thousand Molokanes, Russian refugees, driven out of their native land by oppressive measures. They are agricultural and economical. It is reported that they purpose to establish in the far West a colony, perhaps in the vicinity of Santa Barbara, California, securing forty or fifty thousand acres of land for their plant. There is a strong liking among them for coöperative ownership. They are said to be primitive and substantial, religious by nature, and receptive to the right sort of missionary approach.

A BIT OF GARO SCENERY

A GARO BRIDGE WITH SLENDER FOOTING

Camping Snapshots in the Garo Hills

BY REV. G. G. CROZIER, TURA, ASSAM

IT is a fine resort with plenty of variety. Let us roam together in the forests and by the babbling brooks. Entrancing views everywhere, and abundance of game, and thrilling experiences numerous — for such as seek them. Camping? Yes, it is camping, one long line of camps; rough, genuine camps. Touring, don't you mean? Yes, touring, but not in a touring car. Better go in the dry season unless you are expert in wading and swimming mountain torrents over beds of boulders, and are expeditious in ridding yourself of the numerous leeches that "stand like wiggling fingers on every grass-tip along the pathway," as one coolie naively warned me.

It being utterly impossible for any one man to see every Christian village during the possible touring season, the work is divided for the dry season of 1910–11 with the hope of visiting once each school and church, and, as far as is possible, all the scattered groups of Christians; and a few, very few, of the multitudes of almost untouched heathen villages. Mr. and Mrs. Harding are to go together to the south and west, Dr. Mason to the western north, Miss Bond and Miss Robb to the central north, Mrs. Crozier and myself to the eastern north and inland central regions of the hills.

A few notes from the journal of my first two years' touring will give a sympathetic view of the region Mrs. Crozier and I are to visit this season, and of the work that is before us.

"Eight miles up, around, behind and across a high range of hills, and we leave the semi-graded government bridle

DR. G. G. CROZIER AND FAMILY

path to see it no more till again within three miles of home. We reach the picturesque Ganol as it swirls between its zigzag rocky walls. The old rattan native suspension bridge and the new bamboo bridge speak of the dangers and the contrasts of the seasons."

There are many bad places to cross on native bridges, or without them, on this tour. At one place "both ponies fell off from the bridge and floundered around in the water, mud and logs for half an hour, but escaped with no serious injury. We managed to get both ponies across the next two bridges, but to avoid the risk at the next, Dr. Mason worked for nearly an hour to get his through the water, but we reached our destination at 4.00 P.M. The next day a pleasant ride of three or four hours brought us past many forbidding mud holes, worthless bridges, and yawning earthquake cracks to Rongjeng," with which church we may spend Christmas this year. To and from the several branches of this church we face the record: "Off at 10.30 A.M.; 8.30 P.M. ready for bed at Mangsang. Arrived at 5.00 and ate supper,—tired,—most as hard as harvesting in the old farm days; hills, HILLS, HILLS! Whew! Mud holes, earthquake cracks, mire! Examined school, held service, heard people clapping bamboos to frighten off wild animals from their growing rice. In the morning treated patients, baptized four, and off at 9.30. Hills HILLS, HILLS; rocks, ROCKS, ROCKS! Earthquake cracks and chasms, rents and seams, bamboo bridges and mud holes! Four o'clock arrived at Dambora very tired, — through bamboo forests, mud holes, and over precipitous hills all day; enormous rocks scattered about and capping the hills or had been thrown down crashing through the jungle at the time of the earthquake." Even at the time of this writing the earth occasionally rumbles and shakes beneath us.

"Approaching Dambora from the opposite direction the next year with Mr. Phillips we left the historic Rajasimla where the first Garo Christians were gathered out from total savage darkness forty-three years ago, and

A GARO FUNERAL MEMORIAL

EARTHQUAKE LAKE, WITH DUG-OUT BOATS AND RAFTS, GARO HILLS, ASSAM

Photograph by Major A. Playfair

where by the gracious purpose of the Master we were constrained by a heavy storm to remain a blessing longer than we had purposed. We left our houses of shelter placarded with 'Well Came,' and 'Welcome to our Lord' as a witness unto the truth, and followed up the Rangda River as it came thundering down the gorge. In some places the swollen stream was completely hid under the enormous rocks tumbled in reckless confusion. The pure bracing air helped us as we wriggled our way through the dense *watré* bamboo forest up the slippery and often rocky precipitous hillsides, slipping off muddy ridges, struggling through deep mud, over rocks and piles of rocks, and earthquake traps for ponies' legs, and puffing up, and up and up, and sliding and creeping and tumbling down, and down and down. At one place my pony tumbled off a ledge eight or ten feet, at another I barely saved him, and at another Mr. Phillips' pony slid about three rods down a make-believe path in the dense bamboo forest."

"Eight P.M. at Danbora. Evening

service is over, and school is now in session in the native chapel. Mr. Mason and Tangkan are examining the school. About two hundred crowded into the building for the service, a number coming by torchlight from another village. Amid the noise of the barking, snarling, fighting dogs, the cooing, fretting and crying of numerous babies tied on the backs of the mothers, and the repeated creaking and cracking and crash of the breaking bamboo floor, the gospel was presented to the eye and ear of the crowd. After dispatching our coolies next morning at 7.15 we held a blessed service with the church, and left them at 9.00 A.M., reaching the Adokgiri Church center at 1.30 P.M."

The church examination on such a trip includes generally church records and candidates for baptism. At one meeting I caught the following questions asked one of the candidates for baptism: 2. Question on sin, fear; what is sin? 4. When did you hear? 5. Did you like the message? 6. About hell. 7. About baptism. 8. Who goes to hell? 9. Who saves from hell? 10. How does He? 11. By what means? 12. Who sent Him? 13. Why? 14. Is He now dead? 15. Is He alive? 16. Does He see and hear you now? 17. Teaching, sacrificing, drinking, helpfulness, etc. 18. Your home — if you help in sacrificing, is it sin? 19. Does Christ give strength and help? 20. Does God hear your prayer? 21. On forbearance. 26. Do you love the mind and work of God? 27. If you are a member, will you help in the work, and give your money as much as possible? 28. Will you sacrifice if you have much sickness and trouble? 29. If your father and mother afflict you, what will you do?

Some thirty questions were asked each candidate by various ones in the congregation. Other questions asked of others were: "Reason for desiring baptism;" "How can you be saved?" To which latter the answer was, "Christ

A GOAT AND CHICKENS WERE SACRIFICED FOR THIS SICK WOMAN

Photo by Rev. Wm. Dring

died in the world, but was raised and now lives in heaven." Still other questions were, "What is Christ now doing?" "What did Christ die for?" "What did men do to Christ?" "Will you give up sin?" "If you are not baptized, will Christ be your friend, or your enemy?" "Does baptism save you?" Answer to the last, "No, but it shows my faith." "Will try my best to teach them of my own family." "Till death, will endure affliction." The third candidate says, "God saves me through the death of Christ." With the fourth these additional thoughts were caught, "Why have you given up sin?" "Did God like the death of Christ?" "Do you pray?" "Do you teach and try to save others?" The sixth said, "I have faith in God; I pray to God and He saves me. My father drinks, but favors my baptism. Christ delivers me from sin. He is my friend." The seventh candidate, after some questioning, was advised to wait. Meeting adjourned at 12.45 midnight.

"As I was pushing on homeward near sunset through a bamboo forest, suddenly I came upon an impressive scene. A branch path from a village came in at the top of a little hill; I had heard a voice. There sat a little five-year-old boy upon a dirty cloth on the ground near a fire, and the heavy-hearted father was sacrificing to the demons and calling on them to accept his offerings and relieve his little child of the malaria from which the boy had been suffering several days. There were some little bamboo fixtures tipped with bright red peppers; pieces of squash and sweet potato had been offered, together with some other things, and a hen was waiting. Her blood was to be shed for the sins of the child or parents on account of which this sickness had come. The father thought the offended demons were preparing to eat the child, but that they might accept his substitute. I stopped and talked with the sorrowing man and told of the loving Spirit and the Great Physician, and told him to come and get medicine; also told him of purity and peace. May the Lord bless this unexpected meeting in the bamboo forest."

CHUNSIN, A NATIVE GARO, PREACHING, WITH CHART

The Call of the Christ

By REV. CLAUDE KELLY

IN the crowded press of the city street,
From the hovel of want in grim retreat,
In the lamp's red glare of pit and place
Where vice prints the mark of the beast on the face,
By the clanging forge of flaring mills,
From the reeling product of demon stills,
In the Babel district of alien tongue,
There's a call full as strong as alarm bells rung
When the yellow legions of sinuous fire
Threatened a path of destruction dire,
For souls in the city are done to the death,
And I hark to the summons with anxious breath,
The call of the Christ to me.

FROM the far frontier on the border line
Where scattered hamlets are beaded on steel,
From the roistering life in the camp of the mine,
Or the lush of prairie grass follows the wheel,
By the orchard rills of mountain dyke,
Where the cattle trail o'er measureless range,
Where fitful, tropic warfares strike
And the isles are rife with the fever of change,
Where the missioner labors in parish wide,
And the chapel car rolls to ministries new,
From the lonely cabins of mountain side,
From plantation singers of dusky hue,
Where immigrant throngs are streaming forth,
From Israel's tribes with a veil on the heart,
From Indian wigwam or frozen north,
I hear the call which wakes with a start,
The call of the Christ to me.

ACROSS the sea, across the sea,
I hear the call of the Christ to me,
Where the witchman's fetich cowers the soul,
In the dying cults of ancient scroll,
Where the typhoon drives the fragile bark
And the light of Asia wanes to the dark,
Where the minaret calls for Moslem prayer,
Or the beast of the jungle hides in his lair,
Where the caravan traffics in Orient mart,
Where widowhood curses the child woman's heart,
By the comfortless splendors of Taj Mahal,
In the barbaric orgies of savage Kraal,
Where the kingdom of sunrise lifts from the sea,
Comes the Spirit's call of the Christ to me,
The call of the Christ to me.

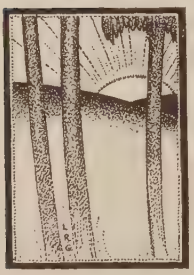
AND what dost thou answer Him, O my soul?
Is it nothing to thee as the ages roll,
That the Lord of Life should suffer in vain,
That He who was Prince in the Realm of Pain
Should seek for the sin-stricken children of men,
That by way of the cross He might bring them again
To the fold of His care — His infinite care,
That thou shouldst turn from this, His prayer,
And deaden thine ear to His wondrous plea,
The call of the Christ to me?

THE AUTHOR AND PHOTOGRAPHER ON THE SHORE AT SAN JUAN

A New Porto Rico

BY GEORGE SALE, D.D.

ILLUSTRATED BY PHOTOGRAPHS TAKEN BY THE AUTHOR ON HIS RECENT VISIT TO THE ISLAND TO INSPECT OUR HOME MISSION WORK



THE island of Porto Rico presents the interesting spectacle of a nation engaged in missionary work. Forces are at work there that are rapidly bringing about an economic and intellectual regeneration, and making a new Porto Rico. They are building new roads; they are developing resources hitherto untouched; they are rapidly eradicating the Porto Rico anemia, now recognized as *uncinariasis* or hook-worm; they are developing a system of modern schools; they are teaching the new generation the English language; they are introducing new methods of business, new roads, new enterprises, a new business credit, a new vigor of health, a new education, a new language, a new Porto Rico.

The real wealth of a country is in its people and not in its material resources, and of the forces here enumerated there are two that are operating to make a new people in the new Porto Rico. These are the work of the Anemia or Hookworm Commission and the modern public school.

THE PORTO RICAN HOOKWORM

It was a great pleasure to meet, on the steamer which carried us to Porto Rico, Dr. Bailey K. Ashford of the Medical Corps, United States Army, and to hear from his own lips the story of the ten years' warfare against the hookworm disease, and of the splendid results already accomplished. In 1899 Dr. Ashford discovered that the Porto Rican anemia, formerly attributed to poor and insufficient food and other accompaniments of extreme poverty, was due to hookworm. In 1902 a bill was passed by the Porto Rican legislature appropriating $5,000 and creating a commission consisting of Drs. Ashford and King of the Army Corps, and Dr. Pedro Gutierrez Igaravidez, a Porto Rican physician, for the study and treatment of the disease.

With few friends and amidst general incredulity the commission began its

ANEMIA COMMISSION HOSPITAL

GOVERNOR'S HOUSE IN SAN JUAN

work. But for one fact a certain bit of history would have repeated itself and the commission could have done "no mighty work there because of their unbelief." In an account given by Drs. Ashford and Igaravidez in the Journal of the American Medical Association for May 28, 1910, they say: "Had it not been for one saving clause we would have failed. That element was the poor man himself. He was so utterly miserable that he could not be more so, and as he had faithfully embraced each and all promises to cure h m of what he persistently called his *enfermedad* (illness), in spite of the more refined explanations of his better educated compatriots, he gingerly accepted our treatment."

DR. ASHFORD OF ANEMIA COMMISSION

A NEW GOSPEL OF HEALING

The story of the first work of this commission reads strangely like a chapter from one of the Gospels: "The moment we opened our hospital the sick began to arrive. We had told the governor we might treat 600 cases, but when considerably more than 600 cases had been treated in Bayamon in less than one month, and a cured patient began to deposit his entire family and that of his neighbors at one morning clinic, it became evident that we had to move to some other town where we were not known or succumb to the force of numbers. We moved to Utuado, said to be the most hungry of all the Porto Rican municipalities, with a population of 40,000. We rapidly reorganized our work to satisfy the demands we knew would come, and in spite of every care and outside assistance we were again overwhelmed with patients. They came from every barrio of the extensive municipality, afoot, horseback and in hammocks. As soon as some notorious old anemic, who had

spent his last cent to buy iron pills, would return to his barrio from our hospital cured, the whole barrio would swarm about our ears. On July 4, 1904, two members of the commission were ill and the one remaining handled a clinic of over 700, each one of whom had to have a clinical summary of his case made out." Surely that was a glorious 4th of July.

THE DEPUTATION — DR. SALE AND MR. JAMES MCILRAVY OF THE HOME BOARD

CURES AT BARGAIN COST

Other appropriations were subsequently made and a detailed report of the work up to June 30, 1910, shows that up to that time 249,688 patients had been treated, who had made 1,302,032 visits to the various stations. This work was accomplished at a cost of $154,191.40 or 61¾ cents per patient. Of these 48 per cent were completely cured, and about 80 per cent practically cured of the disease. From June, 1909, to February, 1910, 22,568 more cases were treated. It is estimated that adding the numbers of cases privately treated the total would reach 300,000, nearly one-third of the population of the island.

I asked our general missionary, Dr. A. B. Rudd, what his observation had been of the results of this work. His reply was very emphatic. He said that ten years ago the majority of people one met on the roads and trails in the mountains were listless and sallow; now there is spring in the step and color in the cheeks and multitudes of the people are rejoicing in a new vigor of health.

The story cannot here be told in full of the disgusting work entailed in this service and the great personal sacrifices of these devoted physicians whose chief reward is in the results accomplished in the bodies of the poor of the island. It was no figure of speech when I said in the opening sentence of this article that the island presented the spectacle of a nation engaged in missionary work.

SUPERINTENDENT RUDD IN HIS OFFICE

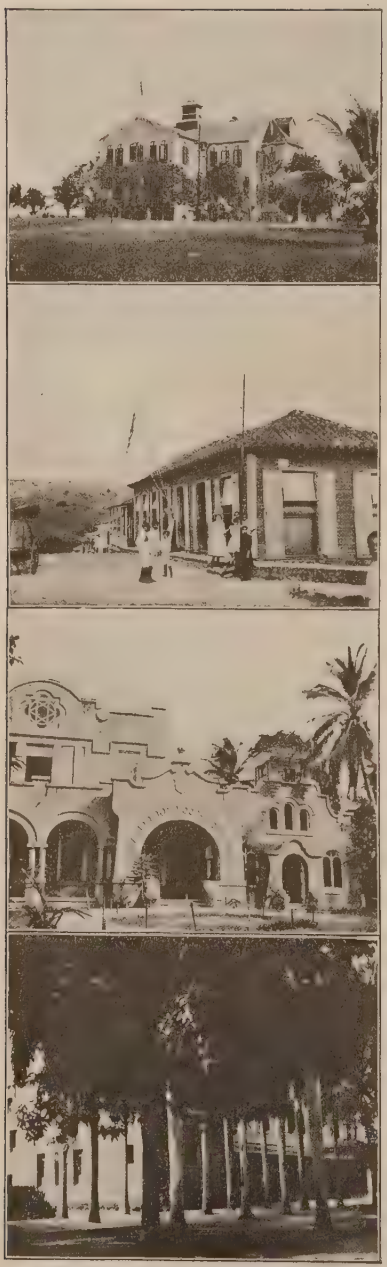
A LAND OF SCHOOLHOUSES

The missionary territory of the Home Mission Society extends along both sides of the great Military Road from San Juan to Ponce. To visit the territory one must take a motor car or coach, as the railway lines on the island are for the most part along the

COUNTRY SCHOOLHOUSE PUBLIC SCHOOL AT ADJUNTAS
THE TYPE OF SCHOOL BUILDINGS OUR GOVERNMENT HAS PROVIDED IN PORTO RICO

north and west coast. This is fortunate, for not only are frequent stops possible, but the opportunity for observation of the country and people is constant. If I were asked, What in the ride across the island impressed you most? I should at once say, the public schools. In the principal towns the public schools are the most conspicuous buildings, and they are everywhere crowded with bright and happy children. In nearly all the large towns the buildings overflow and some of the grades are housed in rented quarters. When school is dismissed one wonders how all the children can be tucked away in the houses of the town. Every few miles along the road a rural schoolhouse appears surrounded by tropic growth or backed by some lofty mountain peak. Over every school building the stars and stripes float, and within whenever possible the school is conducted in English, while the standards are those of our American system, and many of the teachers are Americans. The response of the Porto Ricans to the provisions made for education has been almost universal, and they have a pride in sending their children to school clean and neatly dressed. Indeed one of the

INCIDENTS OF AUTO TRAVEL IN PORTO RICO



1. NORMAL SCHOOL 2. SCHOOL AT SAN LORENZO
3. CONGREGATIONAL SCHOOL 4. HIGH SCHOOL, PONCE

ineffaceable impressions I brought away from the island was of a land swarming with school children.

In San Juan, Mayaguez and Ponce excellent high schools are maintained. A brief visit to the high school of Ponce gave the impression of a group of handsome concrete buildings surrounding a quadrangle shaded by palm trees, a hive of industry, where everybody was paying strict attention to business. Nearly all the staff here are Americans, and the course of study is that of the American high school.

THE UNIVERSITY OF PORTO RICO

The educational center of the island is Rio Piedras, the seat of the University of Porto Rico. This town is on the Military Road seven miles from San Juan and is reached by a fifty-minute ride on the electric cars. Of the proposed University two departments are in operation, the agricultural department and the Insular Normal School. Two years of the proposed course in Arts are now offered. These departments attract students from all parts of the island. There are no dormitories, and the young men and young women have to find boarding places as best they can in the houses of the town.

A Porto Rican gentleman whom I met on shipboard said to me, "The hope of Porto Rico is in the children. We old people are set in our way and you cannot change us, but the children are learning new ways and the schools are transforming the island." And he was right. The forces now at work in Porto Rico will in less than two generations completely transform it, and we shall see a new people inhabiting a new island.

A CALL FOR PROTESTANT MISSIONS

It is this background of national endeavor that gives to our Protestant Evangel its thrilling interest and throws into clear relief the task that is before us, and the urgent demand for con-

A SECTION OF THE FAMOUS MILITARY ROAD FROM SAN JUAN TO PONCE

structive work. Other fields there are where progress jogs along with tropic leisureliness; here it moves with amazing swiftness. The constructive forces above enumerated are all material and intellectual. No religion can be taught in the schools. It is the task of our Protestant forces to see to it that the new people are dominated by spiritual ideals. Romanism can practically be left out of account. It antagonizes the public school, the most potent of all the constructive forces on the island, and has lost its hold on the masses of the people. It is not a question as to whether Porto Rico shall be Protestant or Catholic. It is a question whether it shall be Protestant or irreligious.

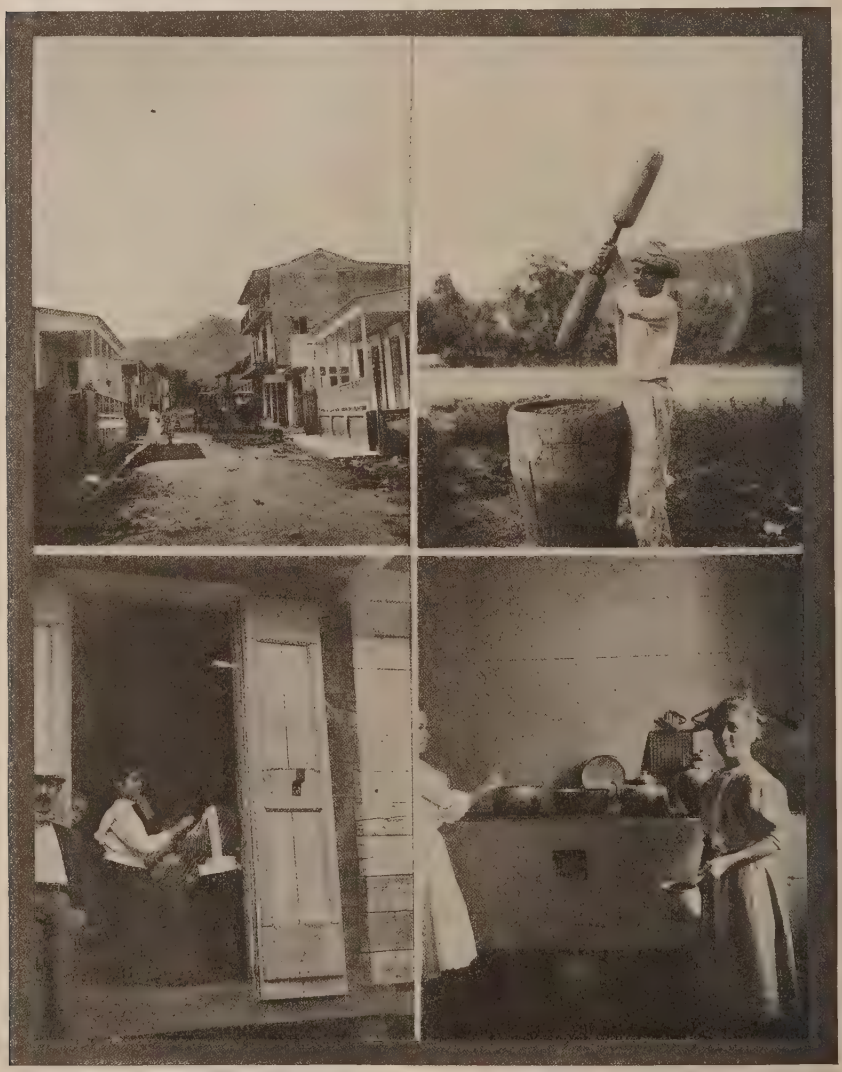
THE EVANGELICAL CONFERENCE

An excellent opportunity was afforded to gauge the strength of the united Protestant forces at the conference of evangelical workers held at Ponce, November 29 to December 1, 1910. This was the fourth conference of a similar nature. It is held every two years under the direction of the Federation of Evangelical Churches which embraces every evangelical denomination except the Episcopalian. The opening session was held in the large building of the Methodist Episcopal Church, which was filled to overflowing by an enthusiastic congregation of some 600 people. It was like a prophecy of victory to hear this congregation sing "*Firmes y Adelante*," the Spanish version of our great Christian hymn, "Onward, Christian Soldiers."

But it was the closing session in the Ponce Theatre, the largest auditorium on the island, that made the deepest impression. When we reached the building, several minutes before the hour of opening, every seat was taken and only standing room was to be had. From the stage the impression was of a sea of faces filling pit, galleries and boxes, and the way in which the audience joined in the hymns showed that they were mainly Protestants. On the stage was a large choir of young people, many of them students of the High School, who sang with sweetness and precision.

There were three addresses. The first was by Albelardo M. Diaz, one of our Porto Rican Baptist pastors, on

Intemperance, a popular presentation which was well received. Then the representative of the Home Mission Society was privileged to speak for the Christian bodies of the United States in an address outlining the forces referred to in this article and emphasizing the call to the churches, not to build up this denomination or that, but to see to it that the new people of the new Porto Rico shall be dominated by Christian purposes and ideals. Then



1. STREET IN A COUNTRY TOWN
2. NATIVE WAY OF HULLING COFFEE
3. MAKING LACE IN BARRANQUITA
4. DOMESTIC DEPARTMENT AT SCHOOL

NORMAL SCHOOL BUILDING AND CAMPUS, RIO PIEDRAS. THE LOT FOR OUR PROPOSED DORMITORY IS JUST OPPOSITE

followed an excellent address by an American missionary outlining the great modern missionary movements, Student Volunteer, Mission Study, Laymen's Movement, the Edinburgh Conference, the significance of all which he declared to be that the churches were recognizing their world-wide mission, and also that their mission is one and the same for all.

In one of the day sessions of the conference there was some friction, owing to tendency of some to reopen questions as to the basis of federation and to criticise somewhat sharply the church polity of some confederating churches. This was but a ripple on the surface. The conference was a magnificent demonstration of the oneness of our Protestant communions. Standing in that large audience in the theatre it was hard to realize that one was facing but little more than a decade of mission work on the island.

BAPTIST CHURCH AT RIO PIEDRAS

THE TASK OF THE HOUR

One part of the philanthropic task undertaken by the nation as the result of the war with Spain was the reconstruction of Porto Rico. It is with a thrill of pride that one points to the spectacle of a great nation using all the resources of this island, which is part of the spoils of war, for the development of the island itself and the welfare of its people. The flag floating from the school building is a daily reminder that American occupation means enlargement of opportunity for the coming generations. The work is one of surpassing interest. Here is a small island with a million inhabitants practically homogeneous, and we are bringing to bear upon it our accumulated experience of government, of education, of sanitation and the scientific treatment of disease. The whole island is astir with the spirit of the new time. In this work of reconstruction our Protestant forces have a large part to perform. We must for the time being give to

"SCHOOL OUT" AT COAMO

Porto Rico missionary resources out of proportion to the numbers of her people, in order that her religious development shall keep pace with these forces for material and intellectual enlargement.

OUR THEOLOGICAL SCHOOL AT RIO PIEDRAS, MR. RUDD IN CENTER

SEASIDE PARK AT SAN JUAN

STREET IN SAN JUAN

Shall we repeat in Porto Rico the mistakes we have made in the home land? During the past decade we have awakened to the fact that our educational machinery, and especially the public schools, were not producing the moral effects on the people for which our fathers hoped. Our convictions in this regard have taken shape in the Religious Education Association, and the great effort the churches are everywhere making to supplement the teaching of the schools by moral and religious training. There is less opportunity for religious influence in the public schools of Porto Rico than in those in the United States. The instruction must under the conditions be wholly secular. Unless our Protestant churches supplement this work as they are doing at home by moral and religious influences and in a measure commensurate with the material forces that are changing the face of things in Porto Rico, the loftiest ideals of our American life will not find expression in the new Porto Rico.

"If a son shall ask bread of any of you that is a father, will he give him a stone?"

METHODIST REST HOUSE AT AIBONITO

Conditions in Great Britain During 1910

BY BASIL MATHEWS, M.A.

EDITORIAL SECRETARY OF THE LONDON MISSIONARY SOCIETY

TROUBLED by the earthquake of the general election and deafened by the whirlwind of political oratory, it is not easy to listen for the still small voice that tells of the things which are of eternal value in our British history during 1910. It is not easy to realize, for instance, that the verdict of the next century on the history of this year may be that its most important event from a world point of view was the meeting of some thousands of men and women from every part of the world to consider the science of the Kingdom of God in Edinburgh, just as in later Roman history it would have seemed ludicrous if an Emperor had been told that one of the Councils of the Church was more important than his own imperial decrees.

The political history of the year will, indeed, of itself certainly make history, for it has begun and ended in two general elections fought with extraordinary vehemence on questions that cut right down to the very pith and marrow of government and social life; while in the very center of that war there came a sudden peace when the hand of death was laid upon King Edward VII. The British general election of January, 1910, raged first and foremost around the question of the taxation of land. Around this one point center a whole host of social issues which go far beyond the mere range of party politics. Great Britain, like the United States, has suffered from an unceasing influx of people into its cities. One of the great causes of that immigration into cities with us has been the lack in villages of houses in which to live, and the lack of access to land from which to draw sustenance. The attempt to throw more and more of our land into agricultural use as opposed to its being preserved for sport was one of the central issues of the January general election. It was the question whether we are to have pheasants or peasants.

The social unrest of which this is but one example has resolved itself into a questioning of all established things, with the result that both the good and the bad in ancient institutions suffer violence. The strength of the hereditary principle as crystallized in our own House of Lords has been battered and weakened during this last year, and particularly during the election which is closing as I write, as never before in its history. To such an extent is this true that even the Lords themselves have passed resolutions giving up the unqualified principle of their hereditary right to legislate. But, again and again, the criticism of the good that is essential has gone confusedly along with the criticism of the bad old organizations. For instance, in matters of religion we find that the failing grip of established ecclesiasticism is also accompanied by a decay of the heart of religion. Again, the steady stream of evidence that has come before the Divorce Commission throughout this year, a Commission which is still sitting, has shown a strong movement against the old characteristics of family life. Evidence has come from statesmen, leaders of the Church, ethnological experts, and doctors with a passion for eugenics, and the general impression conveyed has been that in the specifically religious life of England the problems raised by personal incompatibility of temperaments, and the

desire to shirk responsibility in conditions of marriage do not have much force; while, on the other hand, there is outside those religious areas a rather querulous desire to throw off the shackles that tradition has placed on immediate impulses. The general, informed feeling in England on this question is that the increase of access to divorce multiplies by its very existence the number of people who desire the dissolution of marriage.

On another side of the social problem we have striking evidences during the last year of a petulant industrial unrest. The fact that many of the strikes under which we have suffered have arisen on small points, and in defiance of the official leaders of the trade unions, shows querulous irritation combined with a lack of discipline which are rather ominous for the future success of labor agitation. The feeling is deep and strong and urged on by unjust conditions.

The central place that social interests are taking in our national thought is shown by the fact that the outstanding names among our younger writers, the men who command the more intelligent ear of the public, are all men with a social passion and with great powers of agitation with a view to change. One may simply mention the names of Mr. G. K. Chesterton, Mr. H. G. Wells, Mr. Bernard Shaw and Mr. John Galsworthy. It is significant that Galsworthy's play called "Justice" so moved our Home Secretary, Mr. Winston Churchill, by its statement of the inhumanity of our method of treating criminals that he has ever since been actively at work examining the conditions and moving towards a betterment.

What then, in the face of all this unrest, is the attitude of the churches, and how far has the religious voice been expressed? It may perhaps be broadly said that the churches in England are awake, as they have never before been awake, to social evils under which the majority of our population suffer, and yet it may equally well be said that the attitude is emotional rather than informed. It pities the sufferer, but has little knowledge of methods of relief. The attitude of the churches to the hereditary legislature has been significant. As one would expect, the Free Churches have been almost completely unanimous in their enthusiastic ardor against the House which has steadily resisted all claims for the equality of Nonconformists in the eye of the law and all attempts to legislate with a view to temperance. It is, however, much more interesting to find *The Church Times*, the organ of High Anglicanism in the established Episcopal Church, expressing itself in a leading article in this extraordinarily frank way: "The House of Lords, theoretically considered, is a rather absurd institution. No inventor of constitutions would dream of anything so fantastic: it is an odd survival from a state of things long past, and it does not even represent what was logically coherent in its original formation. It is not an assembly of magnates, but a fortuitous collection of individuals. The majority of its members are obscure persons without weight or authority. The methods by which it is recruited are often suspicious and sometimes scandalous. It should be overwhelmed with ridicule."

There has been a distinct change in the attitude of the National Free Church Council during the past year which will mark an epoch in its history, a change personified in the elevation of the Rev. F. B. Meyer to its secretariat in succession to the late Rev. Thomas Law. Broadly, that change may be described as the movement from party politics to a social evangelicalism. The difference of the newer social evangelicalism from the old evangelism may be summed up in the belief that there is such a thing as social as well as individual salvation.

This growth of the social conscience, stimulated and informed from the American side by such stirring books as Professor Peabody's "Jesus Christ and the Social Problem," has altogether modified the old individualistic pietism of the Keswick School. The personal story of Mr. Meyer himself during the last five years has been precisely along that line. His newer attitude in denouncing village feudalism and in the preaching of social reform resulted in a decrease by about one-half of the sale of his devotional books among his older evangelical Keswick admirers.

Side by side with the fact that the churches are realizing more and more their duty in matters of social reclamation comes the deplorable story of reduction in membership numbers. Practically all of our churches show a decline in actual membership, though it is difficult to base any authoritative argument on such figures, as may be guessed from the fact that owing to antiquated methods of collecting results our Congregational Year Book gives this year the reported membership of two years ago. Here again we have the impulse to avoid responsibility. Probably increasing numbers attend churches, but the number of those who take the responsibility of membership is less.

The outstanding organic development of this social enthusiasm of the churches in England is in the Men's Societies of the Anglican Church, and the P.S.A. Brotherhood Movement among the Free Churches. Altogether with the Adult Schools this movement gathers between half a million and three-quarters of a million of workingmen and clerks in the afternoon meetings all over the land. The Social Reform implications of the gospel are emphasized in these meetings, and are, therefore, breaking down the feeling of the artisan that the churches are careless of the coming of the Kingdom on earth. It is significant that Dr. George Adam Smith, for instance, sees in this development one of the most hopeful movements since the Reformation; while Dr. Alexander White regards it as "a direct road to the communion table."

On the whole it is true to say that this is the outstanding feature of religious life in this year, rather than any movement of liberalism in theology. The New Theology Movement in Great Britain, with all the passionate keenness, ability and sincerity of its leaders, cannot be described as having any great dynamic effect. What is perhaps more important is that nearly all our denominations have embarked on schemes of Sunday School reform. American psychologists, like Dr. Starbuck and Dr. Coe, have guided us both in the understanding of the child mind and the reconstruction of our organization. Mr. G. H. Archibald has expounded these newer methods with the enthusiasm of an apostle. And the younger element in the churches have taken up the challenge with, on the whole, extraordinary zeal.

Perhaps the one other feature of our religious thought during this year, which is worthy of mention, is the Rev. J. H. Shakespeare's heroic scheme for a United Free Church of England. He showed at the Free Church Council meetings in the spring that people move now from one denomination to another without any sense of strain upon their consciences. Under the watchword "Redistribution and Social Service" he proposes the formation of a United Free Church of England as distinct from the Established Church, not in opposition to it, but representing the non-sacerdotal idea. The United Free Church should allow autonomy to its different sections, yet working together with a common policy and full co-operation. He wanted to see on every notice board "United Free Church of

England," and underneath, "Methodist Section," or "Congregationalist Section."

It may be said that broadly speaking our churches are penitent and hopeful. There has come to them, even during the last year, a clearer sense of the sufficiency of God, and it is curious how this and other watchwords of the Edinburgh Conference are penetrating the mind of our home churches, so that once more we seem to be experiencing the real value of foreign missions as a stimulus to home work.

Our political and social and religious life are all being reanimated by the intrusion of the passion for social reclamation. There is today more idealism in politics, more penitence in corporate church life, more individual sacrifice among members of a higher social order for their depressed brothers than twelve months ago. Faced by many and varied problems, often apparently insoluble, we remain undismayed or undepressed, because of undying determination to face the problems with courage, and attack them by every weapon which sanctified ingenuity and scientific statesmanship can conceive.

Rounding up this Year's Budget Campaign

ALMOST everybody now agrees that weekly giving for missions is *the* plan of missionary finance *par excellence*. The Northern Baptist Convention recommends it. The Laymen's Missionary Movement is emphasizing it everywhere. All denominations are promoting it.

An Every Member Canvass with weekly offerings from now until March 31 is suggested as the best plan for completing this year's Budget. Single missionary envelopes for weekly offerings will be supplied free of charge for the rest of this fiscal year by the General Apportionment Committee, Ford Building, Boston. The following course is recommended.

TRY IT IN YOUR CHURCH

1. Call together a few representative men of the church.
2. State the problem and have definite *prayer*.
3. Go at it in dead earnest.
4. Plan a month's campaign.
5. Let this begin with a "Budget Sunday."
6. For "Budget Sunday" the following is suggested:
   - *a.* Let the pastor and two or three laymen make strong appeals for the WHOLE BUDGET and, if possible, some increase.
   - *b.* Place on the blackboard, in large characters, a statement of the present situation in some such form as this:

Total Missionary Budget of the church for the year	$.....
Amount already raised to apply on same	$.....
Balance to be raised before the end of the year	$.....
Weekly offering required for ——weeks to end of year	$.....

The fiscal year of the general missionary societies closes March 31

   - *c.* Let the last speaker present the above, and then
   - *d.* Distribute pledge blanks for immediate subscriptions to raise the entire amount in weekly offerings. Have packages of envelopes ready for distribution.

e. Appoint at this time a strong committee, a sufficient number, if possible, to go two by two to every member of the church who does not sign a pledge card on "Budget Sunday," or who might be able or willing to increase his or her subscription.

7. Appoint two to correspond with non-resident members.
8. Let the following Sunday be "Preliminary Report Sunday." Let the whole church hear from the canvassers, every one of them. Place on the blackboard the returns. If the reports are not satisfactory have a season of prayer. Face all difficulties, speak hopefully, plan a re-canvass if necessary.
9. Let the next Sunday be "Non-Resident Member Sunday." Report all offerings received from non-resident members. Read letters received from them.
10. Let the fourth Sunday be "Triumph Sunday." Let the sermon be brimming with the great success of missions. Let the chairman of the committee report the results of the month's campaign. Give a few minutes for members to tell what the campaign has meant to them, how they earned or saved the money they gave to the Budget.

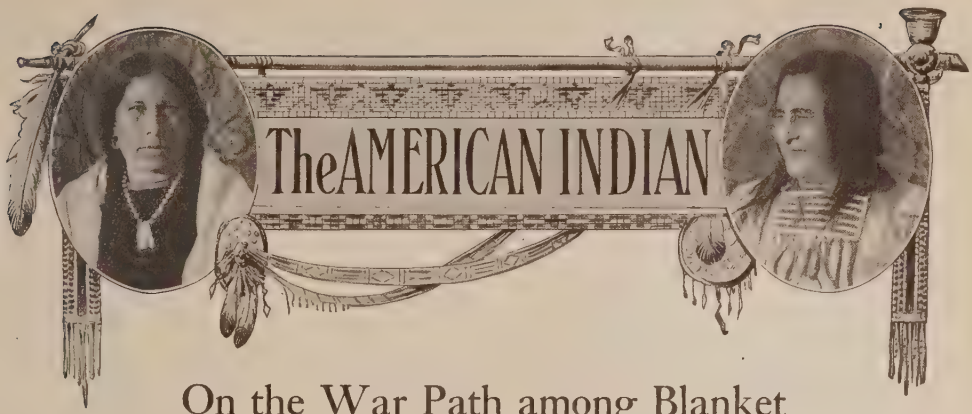
"Come Over and Help Us"

CHINA'S APPEAL

CONFUCIAN
380 Millions

MOHAMMEDAN
20 Millions

CHRISTIAN
One-Fifth Million



On the War Path among Blanket Indians

BY FIELD SECRETARY L. C. BARNES, D.D.

THEY are still Blanket Indians, although white men are settled on farms all about them and interspersed among their own allotments. The Indian men seen were all in attire similar to that of other frontier farmers, but the women, thanks either to greater conservatism or to better taste, wear picturesque native costumes, including almost invariably the blanket.

The war path is no longer against men. It is now against devils. The old demons of indolence, greed, falsehood, lust and thriftlessness are rampant. Whites can understand the battle because these demons are not confined to Redskins.

The experienced and efficient campaigner, Superintendent Bruce Kinney, planned the invasion so well, and the missionaries so efficiently helped to carry it out, that we visited fourteen of our sixteen chapels and preaching stations and held a two days' conference with the assembled missionaries of the Society and the Woman's Society, all in ten days.

This involved, during the days on the road, driving twenty to forty miles a day behind the Society's missionary teams, which are not the fastest, being Indian ponies for the most part. One is a mule team, and the missionary frequently signs himself M.D. (Mule Driver). A sharp north wind was blowing two of the long days. Kind friends put a big red shawl around the Field Secretary. When alighting at one station the Indian interpreter awaiting said, "Ugh! Blanket Indian."

One of the greatest difficulties in the missionary's work is the inveterate nomadism of the Indians. The government has put them on allotments, but they find frequent occasions for leaving their farms and camping elsewhere. Whole tribes visit other tribes, bands other bands in the same tribe, and families are as likely to be encamped near some other family as on their own allotment.

Our first Sunday meeting was at one

of the best churches, but all had been away camping at a fair, and only one came to the chapel where two Sundays before nearly fifty communicants had gathered at the Lord's Supper. In other parts of the field we had good-sized gatherings, even on week days, generally two a day in different places.

The second Sunday, when we told the story of how Show-A-Fish, the distant Crow Indian, had started on the Jesus Road, two men, one a young man with some education and the other a sturdy Indian with some gray in his hair, came forward and shook hands with the visitors and missionary in token of their purpose to take the Jesus Road. The joy of those already on the Road was great. One of the deacons came around later to say good-by. I wish you could have seen his beaming face as he exclaimed, "Mebbe so two men ketch the Road, my heart heap glad."

We had services in three government schools where our missionaries are the welcome chaplains. I never heard anywhere, even in the most favored suburb of Boston, more ready and accurate recitations of Scripture in concert than were given for half an hour at a time by the Indian boys and girls.

One service was in the evening, when only the older pupils were present. A large recitation room was filled. Introducing them to us the missionary said, "Most of these young people are members of our church." This work for the rising generation is of incalculable importance.

At the conference many hard problems were vigorously discussed and questions of vital interest to the workers and the work were frankly considered. A more democratic administration of missionary affairs is inconceivable. Superintendent Kinney talked everything over with the whole company. It was like one great strong-minded family, all saying right out what they thought. Then all agreed to what seemed best for the whole work, though in some cases the new plans involved serious personal inconvenience.

There is nothing more Christlike in all the annals of missions to the heathen than the work of these men and women today among the Blanket Indians. No wonder that in the last five years a thousand souls have "caught the Road." Of course, with the savage past inbred, they are often weak and wayward. But a careful going over of the matter with the missionaries indicated that almost as large a proportion as in average Anglo-Saxon churches are living lives which are a credit to the Christian name, although our fathers have been on the Road for thirty generations. Regeneration sometimes is mightier than generation. Men who have themselves used the scalping knife are setting us an example of grace.

For instance, the Kiowas, as a tribe, are numerically more confessedly Christian than are the white Americans taken as a whole. To establish them in the strange new life they need to be carried like children in the patient, loving arms of the missionaries. Nothing less than the heart of Christ is equal to their necessities. But a child may set us an example.

In our Jesus talk with them at Rainy Mountain, Chief Gotebo announced an ideal for an Indian church which our white churches ought to seize and nail to the mast-head. He flung his pocket-book on the floor of the chapel and said, "You can see how thin it is, but whatever we have to give our church ought to give as much for sending the gospel to those who are without it as we spend in providing it for ourselves."

On the Trail.

The Baptists in North Africa

BY REV. R. SAILLENS

AN INTERESTING SKETCH OF A LITTLE KNOWN COUNTRY AND WORK, BY THE LEADING BAPTIST AND PROTESTANT EVANGELIST OF FRANCE

FROM Egypt to Morocco, the land known as North Africa, was, centuries ago, a flourishing Baptist country. The names of Tertullian, Cyprian, Augustine, shine as stars of the very first magnitude in the history of the Church of Christ. But the annals of the world afford no other instance of such a thorough, radical and and lasting change as that which took place when the barbarians uprooted both the Roman civilization and the Christian faith, opening the way for the Mahomedan invasion, which made North Africa what it is today; a land of mosques, with a few scant relics of former cathedrals.

For a long time there was no possibility to preach the Gospel among the Moslems of North Africa. Even now, Tripoli and Morocco, at least in the interior, are almost entirely shut to Christian influences. But the British protectorate in Egypt, and the French annexation of Algiers and Tunis, have made a way for the missionary in those lands.

Algeria, a country larger than France, was conquered eighty years ago, and has been so thoroughly colonized that a Frenchman, landing at Algiers, or Oran, feels at home at once. Large European streets surround the native city, all the appliances of European civilization are at work, and were it not for the sight of so many turbans and burnouses, he might think himself in Marseilles or some other French port. A good railroad system covers the whole country, and thousands of thrifty French peasants are turning the barren waste into a fruitful garden.

I have not visited Tunis, but the reports from that part of North Africa are even better. The Regency is rapidly becoming prosperous under the wise management of the French Republic.

A few years ago, a great deal of opposition from the French authorities was shown to the English Protestant missionaries, who were the first to try the evangelization of the natives. I am glad to say that this opposition has, in a large degree, subsided, the authorities having at last understood that those English did not come with a view to spy the land, but simply to help the natives by teaching them the "better way."

Nearly all these missionaries belong to a society which is called "The North Africa Mission." Its early promoters, thirty years ago, were men well known in France, as well as in England, George Pearse and W. T. Berger. They belonged to the "Brethren" type of Christians, and their methods and aims were similar to those of the China Inland Mission. The work was taken in hand by a Committee, the general Secretary of which was Mr. Edward

Glenny. My honored friend, the late H. Grattan-Guinness, and a number of other godly men, among whom are several Baptists, sat in that committee.

While, therefore, it cannot be said that North Africa is being evangelized

A KABYLE CHRISTIAN GIRL

by Baptists it is true to say that nearly all its present missionaries are baptized believers; they have so much in common with us, that out there among the Moslems, the differences appear very small.

In the city of Algiers itself there are, to my knowledge, seven baptized missionaries (and probably more); four in the city of Oran; five or six in the city of Constantine; three at Tizi-Ouzou; eight in the mountains of Kabylia (and probably more); several others in Sousse, Tunis, Larrache, Tangiers and Egypt.

These men and women do not confine their labors to the native population, which is wholly Moslem. Several of them are engaged in evangelizing the numerous Europeans: French, Spaniards and Italians, who fill the cities, and also the Jews, who are very numerous. A comparatively large number of French Protestants have emigrated to those colonies, and there are several French churches of the Reformed type, most of which work harmoniously with the English missionaries.

A French Baptist and his devoted wife, with a lady helper, are settled at Tizi-Ouzou, and have started a mission on behalf of the natives. Four of them have recently been baptized. The name of this missionary, who receives partial support from our French churches, is Brother Rolland, a former member of our church at Valentigney.

Partly through his exertions, a little Baptist church has been founded in the city of Algiers. It numbers nineteen members, three of whom are Bible colporters, whose work among the Arabs in the interior has been much blessed of God. These good men are supported by an English lady, residing in Algiers, where she and some other ladies are doing missionary work. While the lady does not belong to the Baptist denomination, she gives full liberty to her colporters to act according to their consciences. I have noted that *all* the colporters engaged in the work of the British and Foreign Bible Society in Algeria have been members of some of our French Baptist churches, when at home. Thus, our French churches, though small and poor, have a large share in the evangelization of North Africa.

As far as I can ascertain, there are now in Algeria about one hundred and forty baptized believers, twenty of whom were Moslems, ten Jews, and the rest European born (besides the missonaries).

These numbers are small, but they represent a great deal of faithful work under many difficulties, which no one can realize who has not lived in Mahomedan countries.

A VISIT TO ALGERIA

Perhaps I can do nothing better than to relate a short visit which I paid to Algeria, a few years ago, at the request of a united committee of the French and English pastors and missionaries of all denominations.

On my arrival at Algiers from Marseilles, a passage of thirty-six hours, I found all the brethren assembled for a prayer meeting at the French Protestant Church. Leaving aside all differences, they had united for several weeks in prayer for the preparation of my visit, and I felt the presence of the Spirit in that gathering in a marked degree. For four days in succession that church, holding about four hundred, was well filled with the Protestant-born, a few Roman Catholics, and some Jewish converts. At most of the services the former Queen of Madagascar and her aunt were present, and seemed to enjoy the teaching.

When the Special Mission for the Protestants was over, we went into a theatre, which we had hired for the purpose, and held three more meetings there. The place could hold twelve hundred. It was crowded on the first night, and more than crowded on the last. Bills had been printed, announcing "Un Orateur de Paris" (An Orator from Paris), but I begged the brethren to have this erased, and to put instead: "Un Predicateur de l'Evangile" (A Preacher of the Gospel). Some said, "This won't draw the crowd." But they did according to my wish, and the result was a theatre full of people

FIRST CONFERENCE OF THE KABYLE CONVERTS AT DJEMAA-SARIDJ, ALGERIA, 1910

who knew what they had come for. Among my hearers, I noticed on the first night a group of fine young Moslems, with spotless turbans and burnouses, evidently belonging to the Arab aristocracy. They seemed to listen most intently, but on the following night they were not there. I was told, on inquiry, that they belonged to the high class, were students in the University, and had probably received intimation that their presence at such meetings would bring trouble to them.

However, the meetings went on with much blessing, of which I heard later on. The colporters at the doors sold hundreds of New Testaments. In all my experience as a Gospel preacher, in all sorts of places and buildings, I never met a people more receptive. I still remember a lady, coming to me at the close of the last meeting, and saying, with tears in her eyes, "Sir, I am a Roman Catholic. . . . But God bless you for having upheld the name of Our Lord as you have done in this city!" I heard afterwards that the lady belonged to a most aristocratic family; she would, probably, never have crossed the threshold of a Protestant place of worship.

From Algiers, I went to Oran, Constantine, Boufarik, Blida, Sétif, speaking both in theatres and churches, with great encouragement. But now, let me conclude with an after-result of these Algiers meetings. The fine young Moslems who had attended at the theatre on the first night had a French friend, a young man who was then studying Arabic at the same university, with a view of qualifying as an officer-interpreter in the French army. That young man, a Parisian, Catholic-born, but wholly infidel, had taken no notice of the posters announcing my meetings. His Moslem friends said to him, "We were last night at Salle Barthe, and heard that French preacher from Paris; why don't *you* go and hear him tonight? We are Moslems, and cannot go; but *you* are a *Roumi* (the general name for European), it concerns *you*." The young man was pricked in his curiosity; he came the two nights. I never saw him then, never heard of him until, a few months afterwards, I heard that our good Baptist friends at Algiers had taken him in hand at the close of the Mission in which he had been impressed, and that he had been baptized on profession of his faith.

And a few months ago, who did I see in my own house in Paris? The young lieutenant-interpreter. He had written to me, asking me to advise him as to his future course. "I am a Christian, I want to serve my Lord; I would willingly give up my military calling and become a missionary among the Moslems." On his next furlough, he had come to see his Roman Catholic mother, and I had the joy of welcoming him in my home, with his young sister, who now is nearly won, too. God knows what his future course will be. But when I think of this young officer, now back on the Morocco frontier, with two or three hundred native soldiers under him, praying alone in his tent, with his Bible in his hand, and, as he told me, "trying to show the natives what a true Christian is," I feel amply rewarded for that short visit to Algiers, and feel a sort of longing to return thither again, if the Lord will.

Our small Baptist community in Algiers asks us to send them a preacher, not to care for themselves alone, but to evangelize that large city, and to organize Baptist work in the country at large. We could find the man, but the Lord has not yet sent us the means to support him.

SHOP MEETING AT SPOKANE, NORTHERN PACIFIC RAILROAD

Chapel Car Shop Evangelism

BY REV. E. R. HERMISTON

MISSIONARY OF CHAPEL CAR EMMANUEL

IT has been thought for a long time that the only place for the chapel car was in the small town on the frontier, but it has been proved that the car has a place in city mission work. Our work for three months has been in the rapidly growing city of Spokane, and while we began our work in the big Hillyard Railroad Shops we soon found demands for similar work in many of the other shops and factories, and in all we worked and preached in ten of the big mills and shops in this city. Of course, naturally we had our best hearing among the railroad men, but it was not difficult to get a hearing at any of the shops. And the very fact that we were in charge of the chapel car gave us not only a hearing, but admission into any of the factories. Wherever it was wise to use the car we did so, but in most instances the crowd was so great that we held the services in the open air. At the Hillyard shops when Mrs. Hermiston spoke on one occasion the big machine shop was filled, and they say it will hold six hundred men. We were treated with the greatest courtesy by the men, and a great many who were in any way led to make any outward manifestation of their acceptation of Christ were followed up, and it gave us access into their homes. I believe that in the future we will make more of our city mission work, and see if we cannot plan our campaign not only in harmony with our own city mission society, but with the Y. M. C. A. and other kindred societies, so that we may get the very largest results.

Some of the results of this work can be told in a few words. It gives our local churches a new hold on the laboring men, as in most instances we held a few evening services in the church near to the shop meeting. At Hillyard one man was led to become a Christian, and as he said afterward, was saved from

REV. E. R. HERMISTON, A MAN WHO REACHES MEN WITH TRUTH

MRS. E. R. HERMISTON, RICHLY GIFTED AS A GOSPEL SINGER

suicide. He first heard our message in the noonday meeting at the shop. Then it gives us a chance to locate new mission fields. In the heart of the great

CHAPEL CAR WORKERS' SHOP MEETING AT HILLYARD R.R. SHOPS

growing cities there are almost always sidings the car can be placed on, and the work can be organized and started. It also gives a new impetus to our own denominational work to be able to bring this twentieth-century evangelism to their door. At the Union Iron Works they wanted services every noon hour, and at the Washington mill they had a service in the open air once a week in connection with the Y. M. C. A. At the N. P. R.R. shops we had a service twice a week and at Hillyard twice a week. One of the most fruitful parts of our work here was that it has revealed the great need and opportunity for railroad Y. M. C. A. work. It has led to an investigation of the matter, and Mr. Hill is willing to give a large sum of money to this kind of work at Hillyard. No doubt in the near future they will have a good building. We had our car repaired, and it looks as fine as when first sent out for service.

SHOP AUDIENCE AT UNION IRON WORKS, SPOKANE

Advance on the Congo

THE visit of the Commission of the Foreign Mission Society to Africa is familiar to all readers of MISSIONS through the articles in previous numbers. The Commission has made its formal report to the Board of Managers, and this has been carefully considered. The report has been printed and its chief features are probably familiar. These include the recommendation that no new mission be established in the Sudan at present, but that the work on the Congo be strongly reinforced and that an advance movement be undertaken. A new and attractive pamphlet has just been issued by the Society, entitled "The Congo, a Problem in Missions," setting forth in popular form the situation on the Congo, the chief points regarding that field in the report of the Commission and the action taken by the Board. It can be had for the asking at

the Literature Department of the Society.

"Advance" spells the action taken by the Board. It is recognized that the mission on the Congo has been too long neglected, and that if we are to conserve the results of the past twenty-five years of effort and take advantage of the opportunity that is open to us, special attention must be given to the development of the mission. The staff of missionaries is too small, the equipment is inadequate and schools are too few. So far as it goes, our Congo Mission is second to none in the whole Congo Valley, but it needs strengthening all along the line.

First of all a definite policy has been adopted by the Board with reference to the present and the future in the Congo work. Certain immediate needs have been recognized and plans are made for expansion along certain well-defined lines. Enlargement is proposed in the Kwango District, in the Lake Leopold II District and in the Lukanie River District; also exploration up the Ubangi River. The adoption of this policy assures a progressive and statesmanlike development in the work of our Congo Mission and makes it certain that with proper support on the part of the home churches the mission that has witnessed "the Pentecost on the Congo," and in which has been invested a treasure of lives, will yet rank as one of the greatest of the missionary efforts of the American Baptists.

But what of the present? How shall the work be strengthened? For it is absolutely imperative that it be strengthened at once. Five new families are needed, three for general work and two for medical service. One family should go to Palabala, the oldest station, vacant now through the return of Mr. and Mrs. Hall and Mr. Boone. Another should go to Tshumbiri, on the upper Congo, one hundred and seventy miles above Stanley Pool. This is one of the great fields of the mission, with practically an unoccupied territory for hundreds of miles to the southeast. The third family should be located at Banza Manteke, numerically our largest station but where the work imperatively needs reinforcement and immediate strengthening. A physician and his wife should go to Ikoko, farthest up the Congo of all our stations, five hundred miles from the coast, the center of a great mission field, — great in its present development and great in its possibilities. Another physician and wife should be located at Sona Bata, where a large number of orphans have come under the care of the mission and both educational and evangelistic work are strong.

It is evident that this large reinforcement will call for considerably increased expenditure. It will cost $10,000 for the passages, outfits and first year's salaries of these five new families. The equipment of many of the stations should also be greatly improved. Many buildings are in desperate need of repairs, and several new ones should be erected without delay. $15,000 is not too much for the improved equipment.

The question now is, can we secure the needed resources? Are there five men of full college and professional school training, vigorous health and earnest consecration who will offer themselves for the large opportunities of this field? The heroic forces on the Congo cannot be reinforced without an increase in the number of candidates. "The best men are needed for the most destitute fields." This is not a time for the sending of second-rate men to the Congo. Strong men should offer themselves for this important work. Who will go?

And what of the money needed? It is evident that the $25,000 required for this advance cannot be taken from the appropriations which would otherwise be made for other fields, for that would be only "robbing Peter to pay

Paul." The Finance Committee of the Northern Baptist Convention have been asked to authorize the Society to include provision for this advance in the next budget. But the money must come from the members of our churches, and this means an increase in offerings. Pastors, churches, laymen, young people, Sunday schools, — all must help, if the means are to be supplied for this advance movement.

"Shall our work on the Congo be reduced, abandoned, reinforced?" This is the question asked in the leaflet "The Congo." The response of the members of our churches will decide the issue.

Uplift in Arkansas

BY L. C. BARNES, D.D.

THAT is not what one looks for whose principal knowledge of the State has been from newspaper witticisms. But entering it from the level, treeless plains of the West, it is a joy to see this heavily wooded country and its noble mountains. It has its own superlatives, not a few. For example, we pass through the forest-embowered hamlet of Auxite. It is the chief aluminum point of the world. Here two-thirds of the ore supply for this metal, which is becoming so wonderfully useful and ornamental, is mined. Twenty-two miles away is Arkansas Baptist College, where far more precious mettle is being developed. For twenty-three years President Joseph A. Booker has been at the head of the enterprise, and has built it into a great institution, with more than four hundred students. No one would suspect the years, finding him on the edge of the football field, eager, alert, assured. It is nearly sunset, and his boys, though against a heavier team, are ahead eleven to nothing. Dr. Booker is justly proud of the fact that Dr. Morehouse has told him that he is a black Yankee. The following paragraphs from his catalogue would be counted far from the most important, but they set a wholesome pace which schools North as well as South might do well to follow, even though afar off:

"Economy and good taste demand plain and simple wearing apparel, and parents and sponsors are earnestly requested to cooperate with the faculty in seeing that the girls conform to the regulations of the school respecting the dress habit.

"Knowing the evil influences of the overdressed girl in institutions like this, a simple uniform has been adopted, to be worn on all public occasions, unless otherwise ordered by the President. This uniform consists of a white waist and a black skirt to be worn during the fall and winter season; a white shirtwaist suit of linen or cotton goods (without trimming) for spring wear.

"As these dresses are for Sunday wear and all public occasions, there will be no need for any others, aside from everyday dresses which must be of gingham or other simple material. Those who bring extravagant or unnecessary finery will be forbidden to wear it while they are here. Students should also be provided with a raincoat, an umbrella, rubbers, and at least three suits of warm underwear."

Why would not the race problem be solved, if enough black people could be trained under the following principles? Note the first clause, completely cutting out the race equality question:

"In this country the negro is a society unto himself, and for the sake of self-respect and self-preservation it is indispensable that the race should have every phase of education promotive of efficiency and of good. Hence the different courses of instruction adopted and operated are aimed to make successful home builders, captains of industry, leaders in business, masters of farms, preachers of the gospel, teachers of proper social doctrine."

In view of such principles the initials of the school are widely significant: A. B. C.

Devotional

A Prayer for the World

O GOD, *our Father, remember not our past shortcomings, our lack of service, our indifference to the spread of Thy kingdom and to the needs of those who sit in darkness and the shadow of death. Forgive us, we beseech Thee, and receive our supplications for all estates of men in Thy church that every member of the same, in his vocation and ministry, may truly serve Thee. Endue with Thine especial grace Thy church throughout the world, that true holiness and earnest zeal for Thy glory may everywhere abound. Send forth more laborers into Thy harvest, men full of faith and power and of the Holy Ghost. Enrich with Thy Spirit all who labor for Thee in distant lands or in the fields at home, and grant that the word spoken by them may never be spoken in vain. Set up Thyself, O God, above the heavens, and Thy glory above all the earth. Give Thy Son the heathen for His inheritance, and the uttermost parts of the earth for His possession. Stir up Thy strength, O Lord, and come and help us, that Thy way may be known upon earth, Thy saving health among all nations. Amen.*

✠

PRAY —

For the missionaries engaged in work among the Indians of our own land, that grace may be given to endure the conditions that try the body and spirit alike, and that they may see of the fruits of their self-sacrificing labors.

For the churches of the homeland that are making special effort to raise the Budget, especially those churches that sustain their own work only by heroic giving.

For the non-contributing churches, that a vision may come to them of the wider Kingdom and its claims, and they be moved thereby to make an offering unto the Lord for missions at home and abroad.

✠

A Personal Petition

Eternal God, I would that I might begin to reflect the likeness of my Master in word, deed and character. May His love make me a lover of my fellow men, and His sacrifice make me willing to expend myself for others.

✠

Going About "Doing Good"

In many ways this has been one of the best three months we have spent on the field. By means of the motor boat given us by friends here and in America, we have traveled more than in any other quarter, have distributed more tracts and Gospel portions, and have had an increased number of preaching services and baptisms. While the rowdy element persecute and make fun of the new converts, the better class, even those who are Buddhists, have respect for them. We have traveled over five hundred miles, and though seldom preaching in Christian homes, have not been refused this privilege in any house to which we have gone. Often we have been invited from day to day to near-by villages where we had no Christians. All over the field there are earnest inquirers. — J. T. Latta, Thonze, Burma.

✠

Thoughts to Grow Upon

I am lonely and sick and out of heart. Well, I still hope; I still believe; I still see the good in the inch, and cling to it. It is not much, perhaps, but it is always something. 'Tis a strange world indeed, but there is a manifest God for those who care to look for Him. — *Robert Louis Stevenson.*

It is not so much great talents that God blesses as great likeness to Christ.

No man in the world today has such power as he who can make his fellow men feel that Christ is a reality. — *Van Dyke.*

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, the enthroning of Jesus Christ in the hearts of men? — *Dr. A. H. Strong.*

HOW SOME PEOPLE LIVE IN JOLO, PHILIPPINE ISLANDS

An Event in Iloilo, P. I.

BY RAPHAEL C. THOMAS, MEDICAL MISSIONARY

ILOILO has been agog with enthusiasm and gaudy with bunting. The Secretary of War and the Governor General of the islands have been paying the city a visit.

Among other more important attractions, they found time to step in to see our little hospital. The cosmopolitan character of the patients was emphasized by a unique coincidence. As we passed one of the private rooms the Governor recalled that it was here that Benito Lopez, former governor of Iloilo Province, had died a number of months ago. By a strange chance the same room was occupied this time by the wife of his brother. As we passed from the private rooms to the free wards, where we have a peculiarly pathetic group of helpless poor, the contrast must have been striking. Rich and poor, obscure and influential — all are welcome.

One of the events of the Secretary's visit was the opening of the railroad between Iloilo and Capiz. This will be a great convenience for our two mission stations, for now we shall be within a few hours' journey of one another by rail, instead of dependent upon a steamer running irregularly. The railroad will also mean much to our hospital, for it will make easy communication for those in distant barrios. At present our beds are pretty well filled, in spite of the fact that these far-away sick folk have to journey long distances in hammocks or carabo carts. What shall we do to accommodate this horde when a few cents will bring them to our doors? *We ought to prepare in advance.*

The event of most importance in our hospital year was the second annual graduating exercises of our Nurses' Training School. This class is the third class of graduate nurses in the islands, the second being one that recently came from a Manila hospital. Our second class numbers three, as before, and they are very creditable representatives of their profession. Their diploma represents a three years' course of practical nursing pursued under the supervision of regularly trained American nurses. We are hoping they will appreciate this distinction of being members of the third graduating class of nurses in the islands, for it is a real one. The other day one of them was sent out on a private case, an American woman, and the note sent to us on her return to the hospital was worded as follows: "The services of the nurse were very satisfactory,

and Mrs. S—— says that the only difference between this nurse and the ones we had before was in color." For this discrepancy our nurse was not strictly to blame, and consequently we rejoice with her in this well-earned commendation.

The most interesting cases among our hospital admissions recently have been fractures. Surgery is marked by this peculiarity, that similar cases occur in groups. One of these cases is a young man who was formerly one of our house servants. He distinguished himself by a number of mistakes, one of which, as I recall, was appropriating one of our best towels as a stove cloth. Later he left us and a short time ago he appeared in the hospital on a stretcher, with a broken arm and thigh. He had fallen out of a window. It was reported to us that the first aid to the injured in his case by willing and sympathetic bystanders at the time of the accident was to make him stand erect on his broken leg, while they poured a pailful of water over him. Today, as we passed him in the ward, he was reading his Bible earnestly. The poor fellow has suffered much, but if this accident should prove to be a means of teaching him to love his Bible, it may become in his case, as in the case of others, a blessing instead of a misfortune.

Iloili, P.I.

A FILIPINO RICE MILL IN OPERATION

A Fine Example of Missionary Unity

BY REV. J. E. NORCROSS

CHRISTMAS morning in the year just closed found a group of Christian workers en route for Vermont. Lew Wallace portrays the desert, mysterious and silent, as the meeting place of the ancient wise men who followed the star. The focal point of their modern successors, who came from a territory that stretched from Boston, Massachusetts, to Parkersburg, West Virginia, was the gloomy passenger station at the east portal of the Hoosac Tunnel. Here a narrow-gauge train supplanted the camels of the opening chapter of "Ben Hur," and rattled, swayed and creaked with its burden along the winding road to Wilmington, Vermont. At this point began a series of Educational and Inspirational Institutes, which were designed to reach, help and stimulate every

Baptist church in the Green Mountain State. Centers were created at Wilmington, Brattleboro, Chester, Bennington, Poultney, Rutland, Vergennes, Montpelier, St. Johnsbury, Newport, Hardwick, St. Albans and Burlington, while additional meetings were held at Bellows Falls, North Bennington, East Poultney, Brandon, Essex Junction and Colchester.

All of the coöperating societies of the Northern Baptist Convention sent representatives to help Superintendent of Missions Davison in the campaign in Vermont, and no stone was left unturned to start a united movement that would issue in the realization of the dual motto printed on every program: "Baptisms in every church this year; the whole Budget in every church this year."

Mrs. G. W. Peckham, Mrs. Carrie Robinson, Dr. C. H. Spalding, Dr. W. A. Davison, Rev. J. S. Stump, Rev. J. E. Norcross and Rev. W. H. S. Hascall formed the group of representatives whose messages produced a profound impression on hundreds of hearts.

The church at Readsboro sent a large delegation to Wilmington on a special train, many drove miles with the temperature below zero to reach other centers, and in every instance the departing workers were given a hearty godspeed.

At the morning sessions the entire time was devoted to the vital subject of "Personal Work in Soul Saving." Every afternoon missionary needs were strongly emphasized, and ways and means of raising the whole Budget thoroughly discussed. In the evening services the gospel story was forcefully told and many were led to accept Christ as their Saviour.

In every center these three links were welded with telling blows, and new visions of the unity of our work as Northern Baptists were given to scores of Vermont Christians, who at the genesis of the campaign saw need and victory but dimly.

Too much praise cannot be given to Superintendent Davison for his uniform tact and unflagging zeal, and for his fine conception of what was needed by the churches under his care; while the hospitality of the churches visited was a signal revelation of what the grace of God can do in giving expression to the common courtesies of life. Such campaigns in every State would be productive of lasting benefit.

There is a tremendous moral influence in the united efforts of God's people, and this is manifestly true of Baptist leadership. That young men and women in Vermont will invest their lives where they will count more for the Kingdom may confidently be expected as the fruitage of this campaign. Definite pledges of life have already been made. Drooping spirits have been revived in more than one church. Christianity has been made attractive with pure gold and not with tinsel. The entire cause in the State has been given a new impulse and the homeland and the lands which sit in darkness cannot fail to feel the life and light which these Missionary Institutes have generated.

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From Our Note Book

** Porto Rico now has 2,040 schools, 87,236 scholars, 1,736 teachers, and a rural schoolhouse in every village. When the United States took possession there was only one real schoolhouse on the island, and no public school system worthy the name.

** I sat one night recently by the side of Baron Kikuchi, the head of the Educational Department of Japan, and he told me that in that country ninety-eight per cent of the children were in the public school. I said to him, "You are in advance of America." I wonder how long it will be before we catch up. — *Lyman Abbott.*

** In view of the present temperance campaigns, it is interesting to recall the fact that when Washington was President he had to put down an insurrection in Pennsylvania. The cause was the excise law by which the United States Government had taxed their whiskey, and the people rose in arms to resist the government and keep whiskey free. Washington was not afraid of the liquor party, not being solicitous for votes, and so promptly did he send troops into the section that the rebels surrendered without a blow.

** Two bootblacks came into the limelight last week, one a Greek and the other an Italian. The former was appointed Greek vice-consul at Aberdeen, South Dakota, and the other returned to Italy with $10,000 in American gold which he had saved the past thirteen years in a shoe-shine parlor at Paterson, N.J. That is what opportunity spells for the immigrant.

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

The Baptist Laymen's Meeting in Buffalo

THESE are days of great achievements. And the great achievements of these days are but the stepping-stones to the greater things that shall follow. Great things are transpiring at our Laymen's meetings; but these meetings are only the windows through which we look upon the mighty victories that extend far beyond these gatherings of men. Who can predict what will happen in Kingdom extension when all the men of the churches raise God's business to at least the same plane of importance as that characterizing the secular things that compel their attention? That this is being done by hundreds of men as never before is a fact beyond question. Praise God!

Our Laymen's Meeting in Buffalo on Dec. 15 was a splendid success. Over eight hundred men had accepted the invitation to the banquet; but the night proved so unfavorable, owing to the all-day storm, that many were unable to come. However, when six hundred and ten men, representing about every Baptist church in Buffalo, took their places at the Missionary Banquet, a feeling of great gratification came into the hearts of all those concerned with the preliminary steps leading up to this great gathering.

How was this meeting brought about? The suggestion was made by the writer at the Baptist Rally during the Interdenominational Conference, that the Buffalo Baptist men should take the lead in a definite comprehensive campaign for intensive missionary work among our people. Only a limited number of our men had come into touch with any of the Laymen's meetings yet held. It therefore seemed wise that plans should be made for a meeting of the largest possible number of our Baptist men, when the claims of this great Movement might be brought to their attention, and their sympathies for missions be enlarged thereby. This suggestion was heartily endorsed by all present, and ratified at a subsequent meeting of the pastors and one or two laymen from each church, and a committee was appointed to make full arrangements. The committee at once opened an office and secured the efficient services of Rev. L. B. Jackman, one of our missionaries from Assam, for the executive work. A full list of the names of the men of each congregation was obtained, invitations and acceptance cards were prepared and sent to every man, with a letter explaining the nature and purpose of the meeting. Announcements were made by the pastors, and much personal work was done by the committee and others to make the meeting a success. Arrangements were made for the banquet at Hengerer's Café, and the cost of the dinner was met by a freewill offering at the tables, and by the generosity of a number of men who were especially interested in the project.

The photograph of the meeting will give some idea of the inspiring assembly that greeted the speakers that night. When they looked into the faces of over six hundred earnest men who had come together to consider the work of the Kingdom, they felt that unspoken messages were already being impressed upon the hearts of all present.

The chairman of the evening, Mr. Volney P. Kinne, presented Dr. W. G. Gregory as toastmaster. Both these laymen acquitted themselves with great credit to the cause they love. The first speaker was Mr. Mornay Williams of New York, who in a tender, forceful address dwelt on the "Challenge of Christ to the Men of Today." He was followed by Rev. C. L. Rhoades, our late Foreign Mission District Secretary, who in masterful way emphasized "The

Challenge of the Men of the Church to God."

The third address was delivered by the writer, who spoke on "The Challenge of the Laymen's Movement to the Christian Men of our Country."

These addresses brought us to the real heart of the meeting; when in rapid succession a number of the Buffalo men made short addresses bristling with point and power on themes that they had chosen for discussion. The crowning feature was the hearty reception given the resolutions presented by Principal Fosdick, which were unanimously adopted. The resolutions speak for themselves and are as follows:

We, the Baptist men of Buffalo, declare it as our conviction that we, as individuals, and the churches we represent, are under obligations to do our best to extend the kingdom of Jesus Christ in the world.

We believe that more effective and thorough service should be given for the strengthening and unification of our Buffalo Baptist forces, and in reaching the indifferent and unsaved of our city with the gospel. We also believe that the time is ripe for an enlargement of the sympathies and support of our people for all our Home Mission interests in America. And we further believe that there is an imperative demand for greater devotion to the supreme task of giving the gospel to the unevangelized of the non-Christian world. Lastly, in the light of the action already taken, and now being taken by the Christian men all over this continent, and in the light of the influence we may exert by our action tonight, we believe that the time has come for the Baptist people of Buffalo to undertake an immediate and positive advance along all missionary lines.

To secure this end we, the Baptist men of this city, would recommend to the churches here represented the following policy:

I. The inauguration of a vigorous educational campaign touching all branches of our missionary work as a denomination.

II. The adoption by our churches of such methods for the creating of greater missionary interest, and the securing of larger missionary offerings, as have proved most advantageous in other churches.

III. The appointment of a strong missionary committee in each church.

IV. The immediate inauguration of an Every-Member canvass for Missions.

V. The reaching of such a financial objective as is commensurate with the ability of our people. We should aim at not less than ten cents (10c.) a week per member for missionary purposes.

VI. That a Buffalo Baptist Laymen's Committee be immediately appointed, composed of a representative from each church.

VII. That these resolutions may become effective, we, the men of the Baptist congregations of this city, do now agree to render such service as is possible for us in making this movement in Buffalo a most complete and supreme triumph.

This was indeed a significant meeting of men. It was significant, first, because it gave the Baptist men of Buffalo a new realization of their number and strength. Second, it set a reasonable pace for the

BUFFALO BAPTIST LAYMEN'S MEETING, 625 MEN PRESENT ON STORMY NIGHT

Baptists of other cities in the United States. What Buffalo has done other cities can do or perhaps outdo. Third, it brought to the Baptist men in Buffalo an objective in missionary effort worthy of their ability. Fourth, it will give courage and inspiration to the men of other great centers, and in fact to our Baptist men everywhere, to undertake mighty things for the Kingdom.

The committees are now at work with a view to crystallize the sentiment and resolutions of this magnificent service into very definite action and results. In closing may I add that I have just come from the Interdenominational Laymen's Convention held at Youngstown, Ohio. Here again we had a wonderful convention. The atmosphere was surcharged with spiritual power, due in a great measure to the work that was done during and since the Sunday evangelistic meetings. Space forbids a description of the convention, other than to say that the Baptist forces are lining up splendidly. They have set their financial objective at ten cents per member per week for our missionary objects, and are now undertaking an every-member canvass with this in view. We are greatly cheered by what we see of interest and of action in connection with this great Movement. And with our unified missionary appeal and united missionary forces at work we are confident of victory. Let our churches pray for the continued power and presence of Christ in this Movement.

Where Strong Men are Needed

THE Foreign Mission Society furnishes a most attractive list of opportunities for men who are prepared to fill the positions. The opportunities are, of course, not for money making, but for investment of life with a view to the widest possible influence and the most far-reaching service.

Several teachers are needed. There is a vacancy in the principalship of one of the boys' high schools in Burma. There are two other similar positions in South India which will probably be filled, one at Nellore and the other at Kurnool. At Huchow and Kinhwa in East China there is opportunity for equally large service in the care of boys' boarding schools. One cannot conceive of a larger opportunity than will be given to the young men who are fortunate enough to be appointed to these places of influence. The rapid development of interest in education in the East makes this a time of strategic importance for the educational missionary. It is doubtful whether teachers have ever been offered so important an opportunity for influencing the lives of those who are to be the leaders of their nation than is now presented in the Orient. For all of these positions men of college training are required, with some experience in teaching, and some post-graduate study if possible.

Physicians also are called for, seven in all. One of these is to be sent to Namkham, among the Shans of Northern Burma, where the demand for medical service is so great that after the last doctor returned home, nearly three years ago, the missionary who was left — himself not a physician — was compelled to treat over 6,000 patients during the year. Now he also has returned, and the station is without any medical aid. What doctor could ask for a larger opportunity than that? Moulmein is also asking for a medical missionary to act as superintendent of the leper asylum, and to care for the medical needs of the pupils in the schools. This is an opportunity of a special kind which ought to find many applicants. In China three physicians are needed, two for South China and one for Hanyang, Central China. Three places in South China need physicians, Swatow, Kityang and Hopo, and to two of these doctors ought to go next fall. At Swatow and Kityang there are fine hospitals, while at Hopo, a center of wide influence, with not a physician within a day's journey, the people have voluntarily

offered large financial aid in the establishment of a hospital. At Hanyang Dr. Huntley needs an associate; this position offers unique opportunities for the medical training of Chinese assistants. In Africa two doctors are needed, in stations where there has until now been no physician. One of these is Ikoko, five hundred miles up the Congo; the other is Sona Bata. Much efficient medical aid has been rendered by the missionaries at both these stations, but trained physicians are needed. The need and opportunities for Christian medical service are absolutely unlimited. All these physicians should be college graduates if possible, and should be thoroughly trained in the medical profession. They will not have to wait for patients, for throngs of needy and suffering people are already waiting for them.

A special position which is just now vacant is that of assistant at the Mission Press at Rangoon, Burma. Mr. Snyder, one of the two assistant superintendents, has been transferred to Iloilo, P.I., to take charge of the Philippine Mission Press, and his place at Rangoon must be filled. Few people have any conception of the size or importance of the Rangoon Baptist Mission Press. It occupies a fine building on the main street, employs over two hundred and prints in many different languages and dialects. It is up to date in every particular and is one of the strongest and best printing and publishing houses in the East. The superintendent is treasurer and business agent of the mission, and the position of assistant superintendent is therefore a most important one. A man who is merely a printer will not do. He should have a good general knowledge of the whole printing business, should understand bookkeeping, and should have a good general education, being if possible a college graduate; for those in charge of the press are members of the mission body, and ought to be equally well equipped with the other workers in the mission. This is an opportunity to be grasped by the right man.

Twenty-six men are needed this year by the Foreign Mission Society for general station work. Four men are asked for Burma, five to reinforce the important work in Assam, four for South India, one for South China, one or two for East China, three for West China, one for Central China, three for Japan and three for Africa. These are not pastorates of churches, for every missionary has the care of many churches and directs many evangelists, not to speak of the schools under his charge. The work of the evangelistic missionary, indeed, is primarily the training and direction of native leaders, a work calling for statesmanlike qualities, for it means the building up of a whole Christian community, with all that that involves. Men undertaking general evangelistic work should be college and theological seminary graduates.

Needless to say, those appointed to all of the above positions, whether educational, medical, publishing or evangelistic, should be primarily missionaries and should have proved by successful Christian service in this country that they are fitted for similar work abroad. No man who has had the full educational and other training and who is in good health need ask the question, "Am I needed in a foreign mission field?" He takes upon himself an unnecessary responsibility and risk when he decides that he is not, unless he confers with the Secretary of the Foreign Mission Society. The Home Secretary of the Society, Rev. Fred P. Haggard, Box 41, Boston, will be glad to correspond with men regarding any of the above positions.

In the home fields, also, there is special need just now of at least two men for Porto Rico, where the force has been greatly depleted by illness. Men of exceptional ability are wanted for responsible places. Knowledge of Spanish is very desirable.

Echoes from the Oriental Press

A Business Man on Missions

ONE hears so much in these days of the superficial criticisms of the traveler from the Orient that it is interesting to get such a testimony as comes unsolicited from such a man as Captain Dollar. It is of especial value also as being given, not in a church at home, but on shipboard on his way to America, where if anywhere he would have as companions those who would not agree with his views.

Writing of a series of meetings on board the P.M.S. *Mongolia* en route to America a correspondent of the *Bi-Monthly Bulletin* says: "One of the most striking addresses was made by Capt. Robert Dollar, a prominent business man of San Francisco, a large shipowner and a man widely known and respected in business circles. He gave a clear-cut testimony to the value of foreign missions, based on his own experience and observation. The address was the sensation of the ship for a whole day. Before such an audience as he had it was unparalleled in my experience at least. There was much talk of missions in private as well as in public. One gentleman from Portland told me that his ideas of foreign mission work had been revolutionized during these meetings, and he was one of quite a number. There was some bitter talk in private on the part of a few who do not want to give up the old idea that missionaries are a bad lot and their work a farce. But it may be safely said that a majority of those on the ship have seen mission work in a new light. Captain Dollar, alluded to above, is returning from Shanghai, where he was the representative of the Chambers of Commerce of the Pacific Coast to arrange for the visit of the large party of American business men who recently visited China."

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Inventive Chinese Christians

We submit the following clipping, not because it is an argument for foreign missions, but because one often hears that the Christians are all "rice Christians," and it is good to have proof that Christianity is adding to the material prosperity of the East as well as to the moral uplift. The by-products of missionary work would be an interesting study.

"A long article of real commercial value appeared last week in *The Chinese Christian Intelligencer* on the culture of American cotton in China. It is written by Mr. Wang Ling-yung, who for several years has been the chief promoter of a Chinese Agricultural Association in the Fuhkien province. Successful experiments in growing American cotton have been made in that province, and samples of the products have been sent to the editor. These demonstrate effectively that there is a splendid outlook for the growth of this staple in that part of China. Under twelve captions Mr. Wang discusses the soil conditions and seed requirements and gives concise directions as to the peculiar culture from sowing to picking. This, being a purely Chinese discovery and experiment, has attracted considerable notice, and it is hoped will prove to be of permanent value. As the foreign apples and pears which come down periodically from Chefoo are the by-product of missionary thought and labor, so this successful experiment in cotton was originated among Chinese Christians, and should be proof positive of the solid value of

foreign missions, even to pachyderms whose callous opinions can only be influenced by gastronomic evidence, or by satisfactory prices and pecuniary profits in Chinese cottons."

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How the Queue Will Go

Great changes are in progress in China and are often brought about in singular ways. Recently the first all-China athletic meet was held in Nanking. Student athletes to the number of one hundred and forty, from all parts of the country, came together and some very credible records were made. Perhaps one of the most interesting results to the outside world may be seen in the following extract from the *North China Daily News:*

"The Chinese national athletic meeting at Nanking was not allowed to pass without exercising some influence on the vexed question of the queue. On the voyage down from the North the subject came up for discussion among the traveling athletes. The general consensus of opinion was that the queue was a grave handicap, and as a result a number of the competitors cut off their queues before they landed. During the contest the majority of the students tucked their queues into their belts or the tops of their 'shorts,' but often the queue would slip out and trail behind them in the air. One competitor had the misfortune after clearing the bar in the high jump to dislodge it with his queue. He failed to jump the same height at subsequent attempts and appeared the next day minus the queue."

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A Pessimistic View

The Japanese are usually optimistic and are sometimes misjudged as being without recognition of the dangers before them as a nation. The following opinion from a Japanese paper shows the views of one who as yet sees no hope from Christianity, and expresses a despair of his country, morally, which may come as a surprise to many:

"A writer in the *Eibun Tsushin* takes no very hopeful view of the condition of the people today, in whose spiritual life he sees the same confusion of ideas as is to be witnessed in the material life of the Japanese. He says: 'If an army has no leader, it will collapse and be defeated. The same is true in other instances. Briefly speaking, Japan is on the eve of moral shipwreck. There is no moral magnate leading them to the path of truth and enlightenment. All of the Japanese are guided by what may be termed the "Donguri-no-Sei-kurabe." In other words, those who claim to be moral guides of the people all stand on an equal level, while each and all claim the fact that they are excellent, but none seems to be distinguished from the other. Shintoism, Bushido, Naturalism, Confucianism and Militarism all meet together without being able to point out the way and lead the people to the path of edification. Such being the case, the entire country is left in the condition of perfect darkness. A political cartoon depicts all these moralists appearing on the same stage, but owing to the lack of a proper guide they are left in a state of utter confusion, there being no guide or director. Such theoretical performance will end in a complete failure simply because there is no moral guide, which appears to be particularly the case with present Japan. There is no moral center. Religion is regarded merely as fit for mockery. Among the rising generation there prevails a worse state than this. Young men are sadly deficient in anything pertaining to education, so that it is almost literally true that Japan is completely shipwrecked. It is our sincere hope that something will be done to improve the moral condition of the people.'"

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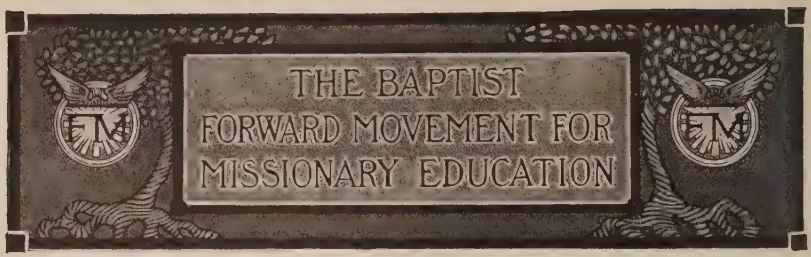
Opening of Serampore College

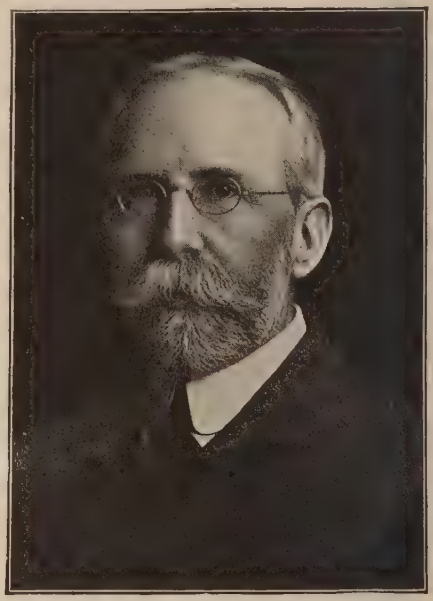
On Oct. 27 a Higher Theological Department will be opened in connection with Serampore College. This department is intended for the theological training of Indian Christians on University lines. The staff will consist of five European and two Indian Christian Professors. Among these are Dr. Howells, Revs. W. Sutton Page, F. Robinson, S. C. Mukerji. Special attention is to be given to Indian philosophy and religion. The college will award a degree of B.D. to students who complete a specified course and pass the necessary examinations. The opening of this college, coming as it does in conjunction with the opening of the United Theological College in Bangalore, marks a red-letter day in the onward march of Christianity in India. — From *The Mission Field.*



CONDUCTED BY SECRETARY JOHN M. MOORE

JOHN R. MOTT, LL.D.

CHAIRMAN OF THE CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE. AUTHOR OF "THE DECISIVE HOUR OF CHRISTIAN MISSIONS"



HOWARD B. GROSE, D.D.

EDITOR OF "MISSIONS." AUTHOR OF "ALIENS OR AMERICANS." AUTHOR OF "ADVANCE IN THE ANTILLES."

The "Triplex" Plan and the Budget

TWO months remain for the raising of this year's Budget. More and more we are coming to appreciate the importance of relating educational methods to money raising, and the "triplex" plan provides a method by which an enducational campaign can be carried on in the churches during these two months which will be both intensive in the training of missionary leadership, and extensive in its influence upon the whole church.

All that is required is a little group of people who will seriously study one or the other of these two strong text-books, and present in meetings of the church the programs that have been prepared by the Forward Movement.

Send for these programs to Secretary John M. Moore, Forward Movement, Ford Building, Boston, Mass.

The "Decisive Hour" Programs

The introductory program in the series consists largely of a guessing contest. A series of numbers is placed upon the blackboard in advance. The purpose of this program is to awaken interest in the whole plan.

In the second program the congregation is asked to imagine itself for one hour the Foreign Mission Board. The chairman states that the Board has been called together to consider an offer that has been made by a wealthy constituent to give a half million dollars to that part of the non-Christian world where just now there is the largest opportunity for advance, in view of the plastic condition of the people, the critical tendencies, and the rising spiritual tide in the mission churches. He states that in order to assist in securing a wise decision, missionaries at home on furlough have been invited to be present, and present the claims of their respective fields. These missonaries, of course, are the members of the study class, who have studied together the first three chapters of the text-book, and in four-minute speeches these in turn present the claims of China, Japan, Korea, India, Africa and the Moslem World, after which the Board votes where the money shall be invested, in the light of these arguments.

The other two programs are equally interesting and informing.

The "Antilles" Programs

The opening program on "Advance in the Antilles" is entitled, "The Dawn of a Tomorrow in Cuba." The members of the class constitute the Cuban Constitutional Convention, the members of the congregation being present simply as spectators. The chairman of the Convention briefly reviews the war with the United States and the resultant treaty, and suggests that the discussion before the house is on the adoption of a constitution of the Cuban Republic. Dramatic episodes described in the text-book are reproduced, and in the speeches that follow in the discussion of the republican form of government, the interesting facts concerning the Spanish *régime*, Cuba's many revolts, the intervention of the United States, and the success of the cause of freedom are fully brought out.

Another program on Cuba discusses the needs of the people, the inadequacy of Romanism and the proven sufficiency of Protestantism. This program is carried through entirely by impersonations, members of the class representing respectively a Spaniard, a mixed Negro, a pure Negro, a Cuban man, a Cuban woman, a Cuban priest, a Cuban missionary, and an American missionary.

The other two programs are on Porto Rico, and by other methods equally attractive bring out the conditions and the successes that have been wrought.

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A Lift on the Home Mission Budget

The Home Mission Sunday school concert, "The Waiting Isles," will be used by hundreds of schools in helping round up the Home Mission Budget. To begin with it is a very attractive program. The music is good and the literary supplement is informing. The concluding tableau is most effective. In most cases this concert will be given by the Sunday school at the hour of the regular morning or evening preaching service. It will afford an opportunity for making a distinctly strong missionary impression. The offering taken in connection with it (as is the case with all Sunday-school missionary offerings) will apply on the church Budget, either for the American Baptist Home Mission Society or the Woman's American Baptist Home Mission Society. A little effort, with the use of the weekly envelopes or mite-boxes, which are provided in connection with the program, will simply mean in many churches the difference between success and failure in raising the Home Mission Budget. Two years ago the Lincoln Day program helped many a church to reach its goal. The date suggested for "The Waiting Isles" is March 19, which will allow time (if the treasurer is prompt) to get the offering in on this year's Budget. An earlier date may be selected if desired. Do not fail to use this exercise.

Missionary Program Topics for 1911*

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Trials and Triumphs in Europe.
December.	African Missions.

* These topics are uniform with those selected for the Northern Baptist Convention by Dr. S. Hobart, appointed to make a program series for the churches.

The Western States

PROGRAM FOR THE MARCH MEETING

Hymn.
Prayer.
Hymn.
Scripture Reading.
Frontier Missions of the Past (five-minute sketch based on first two chapters of "Baptist Missions on the Frontier").
Hymn.
Present Status (extracts from "What Some Laymen Saw").
Hymn.
Reading, "Sammy Kidd's Missionary Box."
Hymn.
The Outlook (summary of "Creative Week in the West").

Note. Literature suggested for above program may be secured by sending 15 cents in postage stamps to Literature Department, American Baptist Home Mission Society, 23 E. 26th Street, New York, N.Y. Other material for a program may be found in this number of Missions. If a file of the magazine is accessible abundance of fresh items and sketches will be found.

A Missionary Itinerary in North Dakota

BY D. D. PROPER, D.D.

GENERAL SUPERINTENDENT OF MISSIONS FOR THE CENTRAL WEST

REV. C. E. HEMANS of Terre Haute, Ind., began his work as General Missionary for North Dakota, November 1, 1910. During the first week he removed to Grand Forks, where we have a flourishing Baptist church, efficiently cared for by Pastor Pugh. Inasmuch as Mr. Hemans was new to the State and to this kind of work, with his approval I arranged a ten days' trip with him. In this I had a double object in view, that of introducing him to pastors and churches, and of getting better acquainted myself with the State and its needs.

Our first stop after leaving Grand Forks was at Calvin, where there is a small church of nineteen members, only sixteen of them resident, with Rev. L. McKinnon pastor. This is a small town of a few hundred people, but the country is well settled around it. The church was organized four years ago with twelve members. They have a good meeting house costing $3,500, and a parsonage valued at $2,000. The members are mostly from Canada, and the last report to the Association showed that the nineteen members gave for all purposes $93.42 per member, or $110.93 per resident member. So far as known, this is the banner church for giving in the Central Division. A small indebtedness remains upon each of the properties. Pastor McKinnon is a Canadian, self-sacrificing and untiring in his work. This little band of workers on one of our Home Mission fields may be an exception in the amount raised and paid out this year, but we have scores and hundreds of members in the West who are doing such kind of work, many of whom approximate this heroic service for the Master.

Our next stop is Bottineau, a county-seat town. This church is self-supporting under pastoral care of Rev. H. Shaw, and is the strongest one in the western half of the State. The town numbers 1,000 people and was settled years ago, largely with Scotch-Canadians. The pastor closed his work with November, but the church hopes to get him back in the spring. The church is prospering and has the largest Sunday school in town.

The next place visited is Minot, a lively town of about 6,000. The church was organized twenty-three years ago, but is not yet self-supporting. There is a fine new parsonage and a good though small house of worship. At present the church is pastorless, and members are somewhat discouraged because of removals and loss of crops this year. Minot is the best and largest town in the western part of the State and claims to be the third in population. An effort is being made to settle a pastor.

Williston is a good town of about 5,000 souls, near to the west line. There is no Baptist church here, and we find the usual results where there is a failure to organize in a town early in its history. The Methodist church is strong, and the pastor said that a former Baptist member had given more and done more for this church than any other member. A Baptist lawyer, who has recently united, is another leading member. The Congregational church is strong, and the pastor said the leading member in his church was a former Baptist of Grand Forks.

At Stanley we found a new town of several hundred people, which has just been voted the county seat. A little Baptist church was organized here some months ago. It is expected that part-time preaching will be secured soon. The religious element of the community is very weak. Sawyer is a nice little town, where we have had a small organization for some time, but it is now pastorless. Serious internal dissensions have greatly hindered the work, but we hope the worst is past.

NORWEGIAN GENERAL CONFERENCE

At Fargo we found the Norwegian General Conference of North America in session, having just been organized. We brought the greetings of the Home Mission Society, receiving a most hearty welcome and a place on the program.

The Norwegians are the last of our Scandinavian Baptists to organize a separate

General Conference. They now number about thirty-five churches, with 2,000 members. There are fifteen of these churches, nearly half of the entire number in North Dakota. These brethren are enthusiastic for the evangelization of their people and believe they will be more efficient by thus forming a separate Conference.

Fargo is a beautiful young city of 14,000 people. The First Church is a vigorous body under care of Pastor A. E. Peterson, who is getting a strong hold upon the church and people.

In North Dakota we have only fifty-three Baptist churches, with 2,581 members, outside of the German Baptists, with 2,223 members, but they do not co-operate with us in mission work.

NORTH DAKOTA: AN OBJECT LESSON IN HOME MISSIONS

North Dakota is a large State, but Baptists have been very slow adequately to occupy it during the last twenty-five years. Along the line of the Great Northern Railway, from Fargo to Buford, on its western border, a distance of 413 miles, there are seventy-seven towns, and only five of these towns, running from 100 to 14,000 people, have Baptist churches. Only two of these are self-supporting. On eleven branch lines, running north from the main line of this railway, there are 736 miles of railway with 115 towns, and only 14 of them have Baptist churches. In four places the churches are pastorless and are barely alive. The totals for this one railway company in the north part of the State is 1,138 miles, 194 towns, with only nineteen places having Baptist churches. If we shall add the "Soo Line," from Thief River Falls to Kenmare, with its 300 miles, twenty-six towns and only two churches, we have then in the north part of the State, 1,438 miles of railroad, 220 towns, and in only twenty-one places are there Baptist churches.

In the south two-thirds of the State, the condition is not quite so bad, but in the entire State there are nearly 900 towns without a Baptist church. From conversation with ministers of other denominations, I conclude that there are more or less Baptists, or those who have been Baptists, in all these places. In a large proportion of these towns the Catholics are represented by good houses of worship, and there are from one to three Protestant churches.

The question arises, why are the Baptists not better represented? It is because of our failure adequately to occupy the towns in their beginnings, from twelve to twenty years ago. Now, it is too late, as the most of them are fully occupied, and any more church organizations in most of the towns would meet with strong opposition, and rightly so.

We cannot now go back and do the work which ought to have been done. It is too late. To everything "there is a season," and the season for starting our churches is in the early history of towns, when they are in the formative period.

See how expensive it is. In probably 800 towns where there are no Baptist churches, Baptists have settled and have either joined other denominations or are largely lost to us, and but few members are received by letter from other Baptist churches in the State. In most other States where the centers of population have churches, Baptists removing from one place to another find a church home.

Let North Dakota be an object lesson to the new States, such as Wyoming, Montana and Idaho.

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What a Local Church can do

The Italian Baptist Mission of Scottdale, Pa., was organized some two years ago, under the leadership of Rev. Ettora M. Schisa of Uniontown. For the past year the mission has been in charge of Mr. Gaetano Albanese, who has shown himself an earnest, aggressive and faithful leader. Since its organization over twenty men have been baptized into the fellowship of the First Baptist Church of Scottdale, by whom, in connection with the Pennsylvania Baptist Convention and the Home Mission Society, the work is maintained. A preaching service, with an average attendance of about thirty men, is held every Sunday morning in the social room of the Baptist Church. The mission maintains a Bible class and prayer service. Mr. Albanese has also started a mission among his fellow countrymen in Mt. Pleasant. The outlook for a good work there is very promising.

The Correspondence Club

PERTINENT COMMUNICATIONS AND QUESTIONS ALWAYS WELCOMED

Raising the Budget

BY REV. A. E. HARRIS

IN meeting the suggestion of the apportionment committee to a church, it is wise for the pastor and the officers in charge to forego their own personal preferences, even convictions, for a time, and find some way in which this can be met. It is an easy matter to sit down and say, "The apportionment is too high, it is impossible for my church, you do not know the conditions, I am sure we cannot raise it." But if the pastor is really anxious to accomplish *the end* at any cost, he will make the effort, and he will do it in a way that may be outside of his calculations, and even athwart his pet ideas of how it should be done, not to say his well-founded convictions concerning the method by which his church should give to missions.

Our church has never taken kindly to the idea of weekly giving for benevolences, and after seven years of missionary training I have not succeeded in convincing any considerable number that this is the better and more scriptural method for a church as for an individual. However, *I did discover that the church likes to meet an obligation squarely and meet it well at one jump;* so I gave up the morning service to our convention matters, to things concerning the missionary societies, and lastly to the Budget in particular. Then I had pledges passed around and asked the people to make an offering that would cover their gift to all three societies, and included the State Convention, making *four* in all. I also urged that the givers take into consideration that there would be no other appeal for the year and that it was to cover four organizations, and named them and the work they are doing. Then we took pledges. They went beyond the apportionments, and we hope to make the secretaries of the various organizations sit up and take notice. "We can do it if we will."

Brethren, we do not trust our churches enough, and we are too much afraid to ask them to meet the apportionments. Let us trust to them in greater confidence in these matters, and we shall find they will surely respond.

A Situation and a Question

BY REV. J. W. FULKROD

"I am not a Landmarker or Hardshell, but have been preaching for about thirty-three years as a missionary Baptist in eastern Kansas, and am now district secretary for the Mound City Baptist Association in which there are eighteen weak, struggling Baptist churches and each one situated in villages where there are from one to three Protestant churches much stronger; hence the following: Does the Northern Baptist Convention and MISSIONS endorse the statement found on page 727, 'The wicked over-churching of small towns is a scandal to our religion'? And if so would you not advise that I cease my work as missionary in this Association and advise our little churches to disband and cast their lot and membership in with their sister(?) churches, and so cause the scandal to cease? If you will kindly give this a place in MISSIONS with the answers you will clear the way for future action for a large number of hearty supporters of MISSIONS, and greatly oblige yours fraternally."

[We gladly give this letter a place in MISSIONS, as all have equal right to express opinions or ask questions. As for answering these and other questions involving the Northern Baptist Convention, we can only repeat what we said last month, that MISSIONS has no idea what the Northern Baptist Convention would or would not endorse, and no authority to speak for that body. Nor could MISSIONS express an opinion of its own concerning the struggling churches referred to by its courteous correspondent because it has not the basis for an opinion. It is necessary to know the circumstances in each instance before judgment is possible. The district missionary must know whether his work justifies itself or not. Certainly the State Convention of Kansas knows. A discussion of general principles of comity might, however, make it easier to decide where coöperation is possible and desirable. As for Dr. Crandall's statement that Christian comity stands for "denominational administration with *sole* reference to the kingdom and righteousness of God," is that called in question? — ED.]

Our Itinerants in India

THE first stage in the pilgrimage of Dr. Barbour, Foreign Secretary, and his companion, Prof. A.W. Anthony, has extended from Boston to Rangoon. As the *Chindwin* drew to the wharf in the Rangoon River, on Sunday, Nov. 13, a party of more than forty Baptist missionaries waved greetings. Sunday night at a largely attended service Professor Anthony preached. Monday was devoted to conferences. The Annual Conference of the missionaries opened Tuesday morning, and continued for a week. Beginning with Thursday morning the Foreign Secretary conducted an informal conference of great value, presenting subjects for consultation, upon which he made explanatory statements, while general discussion brought out comments and criticisms.

Among the subjects approved, which will be sent home as recommendations to the Board of Managers, are the following: The formation of a committee on evangelism, to stimulate and advise in evangelistic effort throughout the field; representation of the Woman's Boards in the Reference Committee and the Property Committee, on the field; revision of estimates by the Reference Committee every three years and careful auditing of accounts; continuation of the plan of making appropriations to the individual and not to the field in gross; appointment of a committee to confer with the British and Foreign Bible Society with view to coöperating, if possible, in the revision of the vernacular texts of the Scriptures, and the increase and expansion of the work in many directions.

A delightful reception, given to the Secretary and new missionaries in the kindergarten room of the Girls' School at Kemendine, afforded all an opportunity to make acquaintances. Sunday, Nov. 20, was a busy day. Dr. Barbour preached in the forenoon in Cushing Hall at the College, and in Immanuel Baptist Church in the evening. Professor Anthony preached in the morning through a Burmese interpreter in the Lanmadaw Baptist Church, and in the evening addressed the non-Christian students of the College. It was his privilege at noontime to baptize in Immanuel Church six Telugu converts.

A unique service of the day, chiefly musical, was held in Cushing Hall in the afternoon when more than a thousand people, representing Christians of many lands and many colors, expressed in scriptural phrase and sacred song the extension of the Kingdom and the triumphs of the cross.

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A Unique Ceremony

The *Japan Evangelist* gives account of a unique ceremony at the Second Middle School of Sendai, when a large copy of Hofmann's Christ was unveiled in the presence of the teachers, students and invited guests. Never before in a government school was Christ accorded so great an honor, nor his life and teachings presented so forcibly as on this occasion. The school president outlined briefly Christ's life and spoke of His marvelous influence throughout the world; then unveiled the portrait while the five hundred teachers and students remained standing, and upon a given signal bowed reverently, afterward singing a hymn specially prepared for the occasion. The teacher of music chose a tune from the Christian hymnal, but the words were too clearly religious, so the teacher of Japanese literature composed a poem referring to the principal facts in Christ's life, ending with His death on the cross. Dr. Schwartz, the missionary who has taught English in the school and presented the picture, spoke of Christ's resur-

rection, which made it possible for Him to be the world's Saviour, and two native Christian teachers made strong Christian addresses. The occasion shows strikingly how the doors in Japan are opening widely for Christian teaching.

FROM THE FAR LANDS

NEW ASSISTANT SECRETARY

The Board of Managers of the Foreign Mission Society have appointed Mr. George B. Huntington as Assistant Secretary. Mr. Huntington went to the Foreign Mission Rooms in 1903 and since that time has been associated with Secretary Barbour in the correspondence and other work of the Foreign Department. His name is familiar to all the missionaries of the Society, and those who know of his faithful and efficient work will be glad of this deserved promotion which has been given him.

NEW DISTRICT SECRETARY FOR NEW YORK

Rev. Charles L. Rhoades, the District Secretary of the Foreign Mission Society for the New York District, having resigned to become pastor of the Prospect Avenue Baptist Church in Buffalo, Rev. Arthur L. Snell, of the First Baptist Church of Fitchburg, has been appointed in his place. Mr. Snell has served in Fitchburg for a number of years and has made a large place for himself among the Baptists of the State. He is a member of many important committees and is recognized as a man of sound judgment, great tact and earnest Christian character. He has served for some time as a member of the Board of Managers of the Foreign Mission Society. He is therefore familiar with the work of the Society, and is most cordially recommended by his brethren to the churches in New York. He is well liked among those who know him, and the pastors of our churches in the New York District will be sure of a helpful friend in their new District Secretary.

NEW RECRUITS

The Board of Managers of the Foreign Mission Society has recently appointed the following young men as missionaries to enter upon foreign service in 1911: Rev. J. C. Jensen, Mr. D. C. Graham, Mr. C. L. Bromley and Mr. L. Foster Wood. Messrs. Wood, Graham and Bromley will be graduated from Rochester Theological Seminary next spring, and Mr. Jensen will be graduated from Hamilton Theological Seminary at the same time. All four of these new missionaries are young men of earnest purpose, with experience in Christian work in this country, and are looking forward to large service on the foreign mission field.

THE KIND OF STUFF MISSIONARIES ARE MADE OF

Rev. E. H. East, M.D., of Haka, Burma, has been forced through severe illness to anticipate by a few months his time of furlough. He had offered a course of instruction to preachers and evangelists during September, and although suffering intensely from the very beginning of the month, by a tremendous effort of will he completed the course, the class meeting by his bedside. On October 2 he left Haka, accompanied by Rev. J. Herbert Cope. The journey from the hill station to frequented lines of travel is long and arduous, and in Dr. East's weak condition it necessitated rests by the way. Two days were spent at Lombon Village, where there are some Christians, and here, overcoming pain and weariness, Dr. East preached, desiring to use every opportunity left him to tell of Christ. The missionaries will miss Dr. East and so will the people of the Chin Hills, among whom he has traveled widely, healing the sick and preaching the gospel.

THE JUDSON HOUSE

The house in Malden, Mass., in which Adoniram Judson was born has been made available for the use of the missionaries of the Foreign Mission Society, and is now ready for occupancy. It is arranged for two families and is furnished. A moderate rent will be charged and the house will be

available for a limited period for missionaries returning to this country on furlough, until they shall have made other definite arrangements. Correspondence regarding the use of the house should be had with the Home Secretary.

APPRECIATION FROM NATAL

Rev. John Rangiah, the pioneer Telugu missionary to his people in Natal, South Africa, enthusiastically writes of the good progress of the Telugu Baptist Natal Mission. He considers the mission a proof of the real missionary spirit that the poor Telugu Christians in India possess, and with gratitude he says, "I am thankful and grateful to our beloved American Baptist Christians for all the good they have done to me and to all the Telugu Christians of India and Natal."

NEWS FROM SABADELL

The work at Sabadell goes on as usual. I have two Sunday-school classes, one in the morning and one in the afternoon. Besides I take the morning service while Mr. Anglada and some young men of his congregation take the afternoon service. The few church members are anxious to have a missionary to go on with the work. — MATILDE MARIN, Barcelona, Spain.

AS THE CENTURY CLOSES

At the preaching service of Sunday, October 23, in Rangoon, Cushing Memorial Hall was completely filled with an audience of Burman Christians to listen to the annual sermon in Burmese by U Po Hla, who preached for an hour with great acceptance and power from the text, "Behold, God was in this place and I knew it not." I have never seen so many Burman Christians together at any time since my arrival in Burma. There must have been over 1,000 in attendance. The Burman work is looking up, and we hail this evidence with delight as the first century of American Baptist foreign mission work draws to a close. — J. E. CUMMINGS, D.D., Henzada, Burma.

HOW A MISSIONARY IS APPRECIATED

Upon undertaking the principalship of Duncan Academy in Tokyo, which the furlough of Prof. E. W. Clement has made vacant, Rev. H. B. Benninghoff was forced to sever his connection with Waseda University, where for some years he has been the teacher of philosophy and religion. As a result of his resignation the Christian teachers of Waseda University have sent a petition to the Foreign Mission Society, asking the society to reconsider its action in appointing Mr. Benninghoff to Duncan Academy. To quote their words: "It is very seldom that a teacher is so universally respected as a man and valued as a teacher by both the students and the faculty, and is so strong a force in the religious life of the University."

HELP FOR NORWAY

During the Norwegian Baptist Conference of America, held in Fargo, North Dakota, it was reported that $15,000 was subscribed for the fund for the seminary in Christiania, now in operation by the united efforts of the Norwegian School Society here and the workers in Norway. In view of the urgent missionary needs here among the Norwegians, it was decided that at present the churches should not be appealed to by the agents from Norway without consent of the commission.

"WHAT WOULD JESUS DO?"

"Did you see Jesus there?" asked Miss Slater, Hsipaw, Burma, of one of her schoolboys who had been constant in attending heathen feasts. His face changed and he said, "No, and I will not go again. I did not know it was a sin." He has kept his word.

TELUGUS EMIGRATING

The demand for labor in the rubber estates in Singapore and Ceylon has already raised the price of labor in South India, and has thus bettered the condition of the large coolie population. South India farmers pay from four to eight cents a day for labor, while the rubber estates pay from fifteen to twenty-five cents a day to the same man. The government has issued a circular to the farmers calling their attention to the very high prices they are getting for their cotton and other products, and warning them that unless they begin to raise the laborers' wages at once they are in danger of losing many of them. Only the coolies' dislike for leaving home and their fear of the sea prevent them from going by the thousand. Among the coolies a number of

Christians have emigrated, and some of the Christian planters have provided church buildings on their estates, and are now asking for pastors to go out with the coolies. One concern, at its own expense, recently sent the Bezwada pastor to Singapore to see the coolies and the estates.

WHEN OPPOSITION IS PRAISE

Under the lead of the Irish Pongyi, or priest, the Buddhist Society have voted to start a "King Edward Memorial Buddhist Boys' School" in Pyinmana, Burma. When Rev. L. H. Mosier, our missionary in that station, opposed the movement, the leader confessed that the missionary's influence over the boys was not bad but said: "We find that our boys do not care for the Buddhist religion any more, nor for the priests. We did not realize this before, but we realize it now. We see that our boys are going to belong to some other religion." These words of the leader show what a decided influence Christianity has already gained in Pyinmana. Money and recruits are needed to press home the advantage and win the Buddhist boys for Christianity.

THE BROTHERHOOD SOCIETY

"To help those in need," is the motto of the Brotherhood Society, formed on July 12, 1910, in Capiz, P.I. At the outset this organization was composed of fifty young men who gathered at the home of Rev. J. F. Russell of Capiz, and pledged themselves to study the Bible and the Holy Land. It has now grown to sixty-eight members, one of them being the nephew of the padre of the city. Its study meetings take place on Sunday afternoons in connection with the Sunday school. The Brotherhood Society has placed itself on record as opposed to the desecration of the Sabbath and already shows promise of being an active factor in the solution of some of the problems of the islands.

FOES OF WATER AND FRESH AIR

Among the poor in the Philippines there is a woful lack of knowledge of the care and training of children. Much of the disease among the children is due to the utter lack of hygiene. Miss Sarah Whelpton of Bacolod tells of a small sufferer whom she visited: "He was but a year old, had taken no food for some days and was indescribably dirty. His poor head was almost covered with something black and sticky — hair and all. I made him as comfortable as I could, and showed the mother how to induce him to take a little milk. Both mother and father seemed loving and attentive, but they had a terrible fear of water and fresh air, and their only idea of healing was the application of leaves to any part of the body. The first time I went I took one of my girls with me, but afterwards I regularly made one or two daily visits alone. One day one of the girls went with me and we had prayer with the family. The little one is better and the parents are so grateful. Is the picture dark? There are many even darker, but there is a bright side, too."

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The "Goddess of Mercy" Merciful

Some years ago in China at a place called, in translation, Waterville, the Christians were hard put to it by their heathen friends to subscribe to the funds for making sacrifices to the gods and for giving feasts to the wandering spirits. The goddess of mercy, so the villagers said, was making these demands and they must be met. The Christians tried every method to avoid the issue, but the heathen were firm. The Chinese official and the missionary were alike appealed to, but without avail; the Christians must either comply with the request of the goddess or leave her realm. As a last resort, the Christians agreed that at a personal request from the divinity they would submit, and the time was set for going to the temple to learn the will of the goddess. At the appointed hour they went to the temple accompanied by practically the whole village. Their lives waited on a word from the goddess, for so intense had become the passion of their neighbors that at her command the Christians would be at once cut to pieces. An intense hush settled on the whole crowd as the medium bowed down before the image and asked her pleasure in the matter. Her spirit came upon him and rising from the ground he faced the crowd with the message: "Worship does not consist in the amount sacrificed, but upon the heart of the worshiper." This could mean nothing else than that the unwilling sacrifice of the Christians was neither desirable nor acceptable. All concerned recognized the

justice of the decision, and to this day the Christians have lived in peace and harmony with their fellows without any part in the worship of the gods of the place. — A. F. Groesbeck, Chaoyang, South China.

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An African Convention

We find our yearly gatherings to be of great blessing to our Christians. As many as can come and leave home stay with us for three days. The native preachers give short addresses on portions of the Scriptures. We choose a chairman among the people, and carry on the meetings on the same lines as at home. A collection is also taken which is used for some parts of the work in accordance with the wishes of the Christians. This year the people came in from the different churches, bringing their children and food with them. The meeting-house would not hold all, so many had to sit outside. From the very first the people showed interest in the meetings and some of the addresses were really good — one could hear that the speakers had prepared for the occasion. They are fond of stereopticon pictures, and I showed them some in the evening as a surprise. Several had come for baptism, and on Sunday we went down to the stream running by the foot of the hill on which our station is built and there we baptized forty-nine. At the time for collection two native baskets were passed around. The offering was mostly in cash and a little barter goods, the whole amounting to a little more than forty-five dollars. The last day short addresses were given on subjects of great importance for the Congo people, such as marriage, temperance, giving, charity work and unity, after which between two and three hundred Christians sat down and partook of the Lord's Supper. All agreed that we had had a blessed time together, and went home happy and much cheered. — P. Frederickson, Sona Bata, Africa.

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A Welcome at Daybreak

Mrs. J. M. Baker of Ongole, South India, was joyously welcomed back to the mission field after eighteen months of absence. She, together with her husband, daughter and ayah, was to reach Ongole on the mail train about four in the morning, — not the most auspicious hour for a great gathering. Mrs. Baker is much loved in Ongole, however, and all who had alarm clocks set them, and with others who were without this friendly aid were on hand at the station. The sexton of the church had made arrangements to be notified by the Indian Master of Ceremonies when the train left the station previous, about twenty-five miles away, in order that he might ring the bell to let the Christians know that Mrs. Baker was coming. Over two hundred people — missionaries, preachers, teachers, coolies, schoolboys and college boys with torches and fireworks — surrounded the carriage which was to take her home. The church bell rang joyfully as the procession passed. The earthen wall of Miss Dessa's school compound was bright with blazing rags dipped in oil, placed there in the returning missionary's honor by the schoolboys. At the Baker compound an arch of welcome had been erected at the gate, and just inside Miss Kelly's girls decorated all the family with garlands. By half past four about five hundred people had gathered in front of the bungalow. Mrs. Baker affirmed that she was too happy in getting home to essay a speech and bade them all "Good night," or rather "Good morning."

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The Foreign Missionary Record

ARRIVED

Miss Mary E. Danielson, from Osaka, Japan, in Sweden, in November, 1910.

Rev. W. C. Owen and Mrs. Owen, from Allur, South India, in Germany, in November.

Rev. F. J. Bradshaw, Mrs. Bradshaw, M.D., and family, from Kiating, West China, at Victoria, in December.

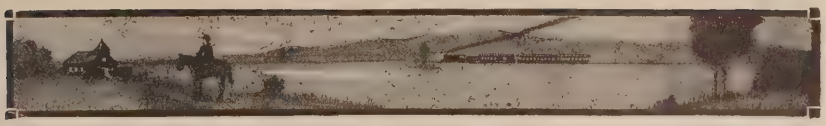
Mrs. C. G. Lewis and family, from Suifu, West China, at Philadelphia, December 16.

Miss Isabella Wilson, from Gauhati, Assam, at New York, December 19.

Miss Louise E. Tschirch, from Bassein, Burma, at New York.

BORN

To F. W. Goddard, M.D., and Mrs. Goddard, of Shaohsing, East China, on Dec. 9, 1910, a son, Stephen Josiah.



FROM THE HOME LANDS

Crow Indian Mission

BY D. D. PROPER, D.D.

The nine days' meetings at the Crow Indian Mission, Lodge Grass, Mont., held by Rev. H. H. Clouse and three Kiowa Indians, were very successful. A letter from Missionary W. A. Petzoldt says: "Clouse and the Kiowas have come and gone, leaving behind them large blessings and an influence for Christ that will result in much good. There were not the number of conversions we had hoped for, but faithful work was done, so we leave the rest with God. There were three baptisms and there will be at least one more; two received by letter and a number of reclamations. Our work as a whole was left much stronger and on a more solid basis as a result of their visit. The Crows at large are yet deep in their sins." In a note Mr. Clouse says: "The meetings were all good, but it is hard for the Crows to give up, they are so deep in secret sins. Some under very deep conviction, but they would not give up the dance." I could not put in print all the tribal customs and degradations which have been in existence among this people. It is very encouraging to know that we have established a strong mission among them, and that some of the most influential members of the tribe have become devoted Christians.

This is the best equipped mission the Home Mission Society has among the Blanket Indians. We have a school which is much more promising than last year. The decision of the Agent that all children over thirteen years of age should go to the government school has been completely overruled by Commissioner Valentine, and parents have the utmost liberty to send their children to our mission school. Some of the children drawn away through the influence of the priests last year have come back. Mr. Petzoldt further says: "We are much encouraged for the future. Our school has

MISSIONARY CLOUSE AND HIS THREE KIOWA DEACON EVANGELISTS

gone up a notch or two farther until now we have forty-eight pupils. It may yet run to fifty." It has been decided to establish a branch mission at Wyola, and arrangements are being made to open up a school there, about fourteen miles away in this Lodge Grass District.

To the friends who so kindly sent in money to help put in the furnace in the home of the missionary, I would say that the full amount was received. This will be a great improvement over having the family look after five or six stoves. Owing to the illness of the teacher, Mrs. Petzoldt has had charge of the school thus far this year.

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An Idaho Ranch Giver

BY REV. D. D. MURRAY, STATE EVANGELIST, IDAHO

It has been my privilege to labor for several months in the outlying fields in central and eastern Idaho. After our religious conferences held in Camas Prairie, where Rev. Thomas H. Scruggs is in charge of the work as district missionary, our company of field workers returned overland in wagons. The journey over the lava beds and desert waste in the scorching sun was anything but pleasant. The hope of reaching the Wood River country, however, filled every heart with cheer. After we crossed the mountains and descended the eastern slope into the green and fertile valley of the Wood River, we stopped at a farm home to enjoy a little rest and the generous hospitality of a noble woman. In the midst of our conversation I gathered that in years gone she with her consecrated husband had been very poor and sorrowed because of the meagreness of their offerings to the Lord's work. "During those days," she said, "you know we were so poor, and I wanted to give five dollars to foreign missions; so my neighbor's wife was sick and I went to help her, and then her husband gave me five dollars." Thus she realized her desire. I confess I knew not what to say as I listened to her recital of how she was laboring with her hands to earn a few pennies to give to God. With all the cares and labors of a rancher's wife, she steals away to do washing for her neighbors and friends, and every cent received for that arduous task she gives to the Women's Mission Circle and the Ladies' Aid. "Last week," she said, "I washed for that neighbor bachelor, and mind you, he gave me a dollar, and that was good, for it went to Jesus."

A little pig when only a few weeks old was given to this woman by her neighbor. She raised it and the following year there were seven other little pigs, all of which the woman sold to her husband for twenty dollars, every penny of which she gave to State missions. In telling the story she said, "And mind you, I don't think my husband gave me enough for them, because he sold one of his own, not nearly so large, and asked three dollars and a half for it. But the price was good for State missions and for Jesus." I looked across the table into the face of one of our general workers, and saw him brush away a tear as he said, "This makes me ashamed of myself, that I have not done more for my Saviour's cause." It is rarely that we are privileged to meet such a consecrated giver as we found unexpectedly on this Idaho ranch. If it be true that the Christian is remembered by what he has done, what sacred memories must cluster around that humble home. Christian women, living amid affluence, do you want to see a woman with heaven in her face? If you do, go to the Wood River country, visit that ranchman's home, and receive, as many burdened missionaries have done, new inspiration to sacrifice and suffer for their Lord.

✠

The Romance of Gospel Work

Recalling some of the incidents of his missionary life, Rev. T. C. Carleton says one of the inspiring things about the work here in Oklahoma is that we are in touch with all parts of the country. By far the larger part of our rapidly growing population are young, enterprising, ambitious men and women from the States. It makes a fertile field for religious work.

Here are three instances in my experience in one week that make a veritable gospel romance: A mother in Galveston, Texas, had a son who had recently come to Muskogee. His father was a Baptist preacher, now in heaven. The boy was unsaved, and the mother enlisted the pastor and church in his behalf. The son was found and the pastor introduced a recent Sunday-evening service by telling of the letter, of finding the boy, and requested special prayer for him,

which was made then and there. A young man from Virginia, who had been a wanderer from a widowed mother's home for three years, was in the congregation. He was on his way to Mexico as the next stopping place. He was deeply moved by the incident and the service, and on the following night came to the pastor's home in deep penitence to express his gratitude for the help received, and to say that he would take the first train out of Muskogee for home and mother. The experienced city pastors at least will be glad to know that he did not ask for a loan, that his board was paid up for a week, and that he left a good job.

During the same week a letter from Kansas was full of grateful appreciation for services rendered the writer and his family by the pastor and his church. All our rewards are not reserved for the bliss of heaven. Many gladden the heart even while we serve. There is no finer home mission field in America than Oklahoma. My first convert was a young man from St. Louis; the second, a young man from Iowa; the third, a young man from North Carolina; and we baptized a half dozen full blood Indians in one year in our church in Muskogee.

✠

Danish Baptist Conference

The Danish Baptist Conference of America has been organized to prosecute mission work among the Danish people. The Norwegian Baptists had previously organized a similar conference. The Danish-Norwegian Baptists will, however, continue to coöperate in mission work as heretofore in fields where there is not room for two churches, and in State conferences as well as in their school work. The Danish Baptists believe the most successful work can be done by establishing separate work in new fields with Danish preachers and churches, appealing to Danish people. Their denominational paper, *The Vagteren*, published as Harlem, Ia., owned by Rev. S. O. Nelson of Oakland, Cal., was presented as a gift to the new organization. Also a fund was started with pledges of $2,000 to aid aged ministers, indicating the high regard they have for their worn-out ministers. On the last day of the meeting subscriptions of $3,600 were received for work on new fields.

✠

How the Edifice Fund Helps the Growing Church

The little Baptist church in Belgrade has just dedicated a beautiful house of worship. The church has been organized a little over one year. The building and lots cost about $5,000. On dedication day the full amount was pledged in good and reliable subscriptions, except $750, loaned by the Home Mission Society. Rev. O. P. Bishop of Bozeman preached in the morning to a large congregation, and at the close of the sermon the full amount asked for was pledged and the edifice was dedicated. Great credit is due Dr. C. E. McCoy and John Cowan for the businesslike manner in which they have conducted the finances. The General Missionary, Rev. Thomas Stephenson, preached the evening sermon to a crowded house.

CHAPEL CAR AND COLPORTER

Growth in New Mexico

Colporter Wm. J. Gordon has organized three churches the past year, the third in a very promising community. He has three or four other fields in cultivation. In answer to the claim that "one dollar of southern money goes further than six dollars of northern money as an evangelizing agency," he says: "During the past year the four churches composing the Southwestern New Mexico Association spent in special revival meetings over $1,000. They had two excellent southern evangelists to help

THE TABERNACLE BUILT IN A DAY AT WICHITA, KANSAS

the four pastors. Two evangelists and their singers and four pastors, all told, report one church and Sunday school reorganized (and I spent three weeks on that field helping them), and sixteen baptisms, as against three churches, six Sunday schools, and thirteen baptisms by this insignificant, one-legged colporter alone, with help of his wife. The praise is the Lord's, who doeth the work."

✠

A Building in a Day

Chapel car "Evangel" is at work in Wichita, Kansas. This is a beautiful city of about 60,000, and only two Baptist churches. The First has 1,020 members, the West End about 240. The First has a fine modern building. They said, "We must establish Baptist interests in both the south and north ends of the city." Pastor G. W. Cassidy and Assistant Pastor C. H. Wareham, helped by twenty-six other men, in one day built a Tabernacle twenty-eight by sixty feet, making a special room, twenty-eight by sixteen, for primary work. At this point the car is at work, holding special meeting, and, with the aid of a noble band of people, looking up the Baptists in this end of the city, hoping that soon this may be a strong Baptist church. Last week the work of "A Tabernacle in a Day" was repeated, headed by the pastors of the First Church who are great workers. Pastor Cassidy is bringing things to pass and is backed by his assistant, also a great worker. In a short time the car will leave the south end of the city and go to the north end and there hold special meetings. These meetings are being owned of God in the saving of souls and the gathering of the workers, and giving them larger hopes and aims. The pictures show the builders at work on the North End Tabernacle, also the completed Tabernacle. — F. C. Killian.

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Gospel Wagoning in Montana

BY THOMAS HOWLAND

Extremely cold, yet occasionally I sleep in the tent. Many of these new homestead settlers have no spare bed or bedclothing, and some of them have no space for another bed. Sometimes we find old settlers well equipped, but there are large districts with nothing but shacks for dwellings, often with no barn, hay or oats. In this section Montana has lost much of the old-time hospitality and the average traveler pays for all he gets.

Your missionary is generally well received. Sometimes, however, when he arrives about nightfall and the settler reads the words American Baptist Publication Society on the wagon, gazes at the size of the team, and computes the ratio of their capacity to the emptiness of his oat bin, the social atmosphere grows chilly. As his wife begins her stubborn problem in domestic mensuration, trying to figure out how to find room for a shakedown bed for the stranger in her twelve by fourteen house, and how to create a new bed without mattress or blankets, a decidedly frigid wave blows over her cold shoulder, frosty enough to compel the sphinx to sneeze. But when the discovery is made that the wagon contains oats and bed and tent and victuals, the thermometer rises to the welcome point and soon all become interested in his gospel work, and when he departs he is invited to return.

Recently in an Italian home I found a husband and wife, three boys, and four boarders in a one-room shack twelve by

OPENING A SUNDAY SCHOOL IN SPRINGVILLE

MISSIONARY HELPS DIG DITCH FOR WATER PIPES

sixteen. Two bunks, one over the other, each twelve feet long, served as bedsteads. At supper we talked of Italy, and when the dishes were laid away the woman brought me Dante's Inferno, and was delighted to hear me read a few pages in her own language. I then told in English the story of Dante being in the church, but out of Christ for years and afterwards converted. Then we turned to the Italian Testament and read the story of a somewhat similar conversion. Then we turned to Isaiah lv. and read of the freeness of salvation without money and without price. One of the men remarked, "If the Book is right Jesus is the only priest who has a corner on salvation." Two accepted Christ that night as their only Priest and Saviour and Ruler. One such blessed experience as this more than repays a colporter for all the hardships he can encounter.

✠

Among the Mormons

BY MRS. L. T. BARKMAN

In Springville we held meetings every night and visited through the day. This is a Mormon town where many of the Gentiles were killed by the Mormons. Some of the same Mormons are living here now, and bitter against the Christian work. They have five meeting-houses here; the first was built in 1856. Most of their bishops now have from two to five wives, there is degradation everywhere, and morals are very low. Our car ("Good Will") stands on the very spot where the Mormons killed a man for defending what he thought was right. We had good congregations at every meeting. One of the Mormons told me that we had more people at our meetings than they had, for they had only thirty-five out to their afternoon meeting, and we had a car full. Not only are the Mormons coming, but some are confessing Christ. One night three accepted Christ. They went home and told their parents what they had done. Their parents made light of them, but they stood firm, so the next night the mother came and kept on coming. The children's meetings were well attended. At one service sixteen said they wanted to be Christians. One boy asked, "Can Mormons be Christians?" We said of course Mormons need Christ as well as any one else. One little boy said he had been taught to steal, lie and swear by the older Mormon boys, but he now wanted to be a Christian and live a good life. He went home and told his mother what he had done and that he was very happy. She would not let him come any more. One mother sixty-five years old confessed Christ and was baptized with many others. She said she had prayed that some one would come and open up the truth to her that she might become a Christian, and praised God for sending the chapel car here. So you see the seed is being sown and will spring up and bring forth fruit. An infidel asked Mr. Barkman if he would preach in the Opera House if he could get it, and when told yes, said the whole town would be out to hear him. This shows the influence of the work in the community.

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Railroad Work

The Chapel Cars have from the beginning been a vital force with railroad men, and many of these have been helped and converted through them. One car, "Messenger of Peace," has this past year been devoted

to railroad work in Missouri. This past month an arrangement has been made with the Railroad Department of the International Committee of the Y. M. C. A. for coöperative work. The following letter explains the matter:

"My dear Dr. Seymour: Through arrangements made with your Western Superintendent of Chapel Cars, Rev. Joe P. Jacobs of Kansas City, and our Railroad Secretary for the Southwest, Mr. E. L. Hamilton, headquarters in St. Louis, the Chapel Car 'Messenger of Peace,' in charge of Rev. Thomas R. Gale and wife, has been doing some effective work on the lines of the Frisco Railway. This work was so helpful, both at points where a railroad Y. M. C. A. is established as well as at the isolated and unorganized points, that arrangements have now been completed with your approval, we understand, to continue the work of this Chapel Car on the lines of the Wabash Railway, with transportation for car and occupants granted by President Delano upon request of Mr. Hamilton. The International Committee of Y. M. C. A.s at its recent meeting voted unanimously to express to you their hearty appreciation of this cordial coöperation of the Baptist Publication Society with the Railroad Department of the Y. M. C. A. We have the conviction that the Chapel Car is accomplishing a great work in a very needy field for the extension of our Master's Kingdom here on earth. It is a great pleasure, therefore, to convey to your society, through you, this expression of appreciation, and to hope that the work on the Wabash Lines as well as on other railway lines that are ready to open to us may continue to be of great service in winning men into the Christian life, and training them for services in the church. Yours very sincerely, C. J. Hicks, *Associate Gen. Sec.*"

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A Colporter's Sunday

First came the Saturday, with its several hours on train and waiting at change station, then hunting up the leading Baptist and getting accommodations at the temperance hotel. Sunday morning about twenty-five people gather in the small but neat brick meeting-house to hear the sermon. At Sunday school, which has fifty scholars, a Bible class is taught and later the school addressed. After a bountiful dinner in a home where the late pastor's failure to meet the needs of the church, which paid him little enough to keep him humble and possibly hungry, was the main topic, something better follows in calls upon two sick women who find comfort and joy in their religion. Supper, then B. Y. P. U. service to lead; evening sermon; and the day's work is over. Many hearts seemed happy for the day. Here is a field of opportunity for a man who can be preacher, teacher, pastor, chorister and general utility man all in one. Applicants can write to C. L. Kingsbury, the colporter, at Park Rapids, Minn.

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A Generous Gift

Chapel car "Evangel" was in need of better lights, and while at Wichita, Kansas,

MR. COLEMAN AND WORKMEN WHO INSTALLED THE NEW LIGHTING PLANT IN "EVANGEL"

engaged in work elsewhere reported, a Baptist of the city, Mr. W. C. Coleman, inventor of a special gasoline lamp, visited the car, saw the need and offered to install one of his outfits without charge. It is needless to say that the offer was most gratefully accepted, and now the car is brilliantly lighted. The picture shows Mr. Coleman and two of his workmen sent to install the light.

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The evangelistic services of Rev. E. R. Hermiston and wife at the Central Church in Los Angeles resulted in more than a score of conversions and much blessing to the church.

The Efficient Layman

This is a book that every minister should read, and then get as many of the men of his church to read as he possibly can. It is a man's book. No more significant and sound discussion of the subject of the religious training of men has appeared. Take a sentence in illustration of the snap in the style: "The first need of a man is atmosphere. His soul lungs demand an air masculine, vital, laden with a sense of power. Soft, sisterly saintliness may give him wings, but he is not looking for wings just now; he wants work." The au hor, Frederick Henry Cope, General Secretary of the Religious Education Society, has in this thesis gone to the root of the matter. The book is vital, pulsating, suggestive, stimulating. Pastors can put some of it into sermons, more of it into the prayer-meeting talks, still more into the Men's Brotherhoods or Classes. No commendation can be too strong, for the author has the right idea, not only of the religious training needed for the adult, but also of the function of the church. The seed thoughts of a new church, clothed with might for service, are in this volume. (Griffith & Rowland Press, Philadelphia. $1 net.)

The Modern Missionary Challenge

In this volume Dr. John P. Jones, for many years missionary in India, presents the lectures delivered at Yale and other institutions last year. He acknowledges the inspiration and aid received from the Edinburgh Conference, but the book is the product of his own ripe experience, and is a stirring survey of the present mission demands and the new conditions. Dr. Jones sees clearly that the future will be marked by the supremacy of the spiritual and ethical in the message of the outgoing missionary church, while ecclesiastical ceremonialism, which has crippled the cause in Oriental lands, will grow less and less. The simple gospel is to conquer. The volume rings with conviction and is sound and convincing in its appeal. (Fleming H. Revell Co. $1.50 net.)

A Winning, Friendly Book

Not in a long time have we taken up a book with greater charm than Dr. W. E. Hatcher's *Along the Trail of the Friendly Years*. Having heard Dr. Hatcher preach and speak on occasions, we knew his racy style and abundant wit and dry humor; but this sort of autobiographical sketching is simply delightful. More than that, it is touching and uplifting to the soul. One could hardly find a more effective account of conversion; and the personality makes itself felt irresistibly. Ministers who are looking for fresh illustration and a firmer grip on realities of religion should possess this book. We only hope the genial author may give us other volumes as inspiring as this. The Southern Baptists have long counted him as one of their bright particular stars, but he belongs to the world; his story has in it the human touch that knows no bounds. (Revell. $1.50 net; pp. 359.)

Recruiting for Christ

Dr. John Timothy Stone, a Presbyterian pastor in Chicago with unusual gifts for reaching men, gave a series of lectures on the importance and methods of personal Christian work before a class conducted under the auspices of the Federation of Church Clubs and Brotherhoods in Chicago. These lectures now form chapters in a volume, under the title above, treating of Motive, The Men to Reach, Preparation, Approach, Means and Method, An Early Church Illustration, The Man who is Indifferent, Doubt and Doubters, Regaining Men, and Following up the Work. Dr. Stone

believes that the personal word must be used as never before if the masses outside of the churches are to be reached by religion, and we agree with him thoroughly. The one motive must be that of Jesus, the conversion of souls. With abundance of illustration drawn from life and experience, straightforward, thrilling with earnestness, this is a volume to inspire the worker and to lead many to become personal workers. When the church members enter in any degree into this form of service, which treats religion as something real and genuinely worth while, we shall have reached a new stage of church and spiritual development. (Fleming H. Revell Co. 224 pages; $1 net.)

Immigrant Races in North America

Dr. Peter Roberts has rendered a real service in this handbook, which in briefest form gives the facts and figures concerning the different races of immigrants, their characteristics and location. In his position as director of work for aliens in connection with the International Industrial Committee of the Y. M. C. A., Dr. Roberts is doing much for alien Americanization. He is an expert in such lines of investigation and statistical information as this little volume presents. If study classes wishing to take up "Aliens or Americans?" secure this handbook in connection with the text-book, thus bringing the figures to date, they will have admirable working material. Few of the positions taken in the text-book would have to be altered today. (Y. M. C. A. Press, 124 E. 28th St., New York.)

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Missions in the Magazines

A vivid protrayal of the strange personality of Mohammed, son of Abdullah, is to be found in "The Red Star," by Arthur Conan Doyle, in *Scribner's*. The scene of the story is laid in Constantinople, A.D. 630. In one of the large and stately houses a little group of friends are gathered together, matching experiences. Finally Manuel Ducas, the young merchant of gold and ostrich feathers, relates his weird meeting with Mohammed in the desert, and the powerful impression the Arab and his new religious creed made upon him. "Somewhere down yonder that man is working and striving. He may be stabbed by some brother fanatic, or slain in tribal skirmish. If so, that is the end. But if he lives, there was that in his eyes and in his presence which tells me that Mohammed, the son of Abdullah, will testify in some noteworthy fashion to the faith that is in him."

The magazine also contains "On the Way to India," an interesting article by Price Collier, setting forth the West in the East from an American point of view. From a serious discussion of the grave situation of Great Britain at the present time — "If the British Empire is not on fire, no one will deny that there is much smoke and smouldering both at home and in India, in Egypt, in South Africa, and elsewhere" — the author branches off into a pleasing description of the journey to India, touching lightly upon the various romantic and historic places passed on the way. In the same number, Ernest Thompson Seton continues his sketches of the Arctic Prairies, and the Rocky Mountains are represented by a good, stirring account of the stalwart telephone men and their bravery amidst all kinds of dangers.

The *World's Work* contains a new instalment of Booker T. Washington's autobiography, dwelling particularly upon the types of men that have helped him. This magazine also gives a valuable and complete review of the decisive incidents in the world's history for the past ten years, with illustrations many and varied but all well suited to the international subject matter.

"The Danger Point in the Near East" is considered in the *Westminster Review* for December. Greek opposition and Turkish problems, political and otherwise, are discussed. The author prophesies that the government will last but a few months if the present course is continued. The magazine also takes up the "Cause of Unemployment." "Woman's Position in Ancient and Modern Jewry" is well worth attention.

The *Review of Reviews* contributes a short article entitled "Head-Hunting Subjects of the United States." These are to be found in the Philippines, and the solution of the situation, according to the writer, is American education. With this article on head-hunting it is fitting to place "A Lion on the Little Tate" in *Cornhill Magazine* for December, which gives a very good description of a

South African lion hunt, for the men engaged in both sports have a primitive aim in common, since both desire to kill something worth killing about which they can glory afterwards.

The *Century* contains much of interest. "How America got into China" gives inside history of the diplomacy by which the United States achieved an equal opportunity for trade with China. "The Regenerate," by Norman Duncan, is a remarkable narrative of an actual experience — a study in the conservation of human life. This is the kind of a story that sets one to thinking, and continues the thinking long after the words and phrasing have faded from the mind. "The Pure Scholar," a touching story of Kentucky mountain life, continues the series of Kentucky Mountain Sketches.

Immigrants are not forgotten. In the *American* appears a touching story entitled "Father and Son," in which the false hopes and ideas of a recently arrived Russian Jew are broken down before the memories of his former happy, though straitened life.

The *Forum* contains "The Italians in the United States," a thoughtful and instructive article by Alberto Pecorini. The writer discusses the various evils of the situation, but thinks that on the whole the Italian outlook in the United States is improving. He gives credit to church and settlement work. With the diminishing of illiteracy the evils of which it has been the principal cause grow less. He emphasizes the hopeful fact that not men alone but families are coming to America in greater numbers, and that Italian books are present in much greater quantities. "The problem of making a citizen of the Italian is not an insoluble one. It is only a question of going to work with a sincere desire to help, not to exploit; recognizing the bad side of Italian-American life, but giving full credit for the good. The Italian is certainly capable of contributing his full quota to the best life of the Republic, and it should be the task of earnest Americans to bring that consummation about. Only thus may what seems now a peril be made a blessing."

Items for the Missionary or Prayer Meeting

The eighth annual convention of the Religious Education Association will be held in Providence, Feb. 14–16. Rev. Lyman Abbott, D.D., of New York, Bishop Lawrence of Massachusetts, Professor Shailer Mathews and Miss Jane Addams of Chicago are announced as speakers on the topic, "Education and the American Home."

The report of President F. E. Clark regarding Christian Endeavor progress in 1910 says: "When we come to missionary lands, we find that the empire of India leads them all in the number of societies, having by this time nearly if not quite 1,400 bands of Endeavorers. In this number are included more than two hundred societies in the fine Baptist mission of Burma." It will be remembered that the Burmese Endeavorers made a deep impression at the World Convention at Agra last year.

Reports of a revival at Cape Palmas in Liberia state that more than one hundred and forty persons have been baptized, and so many people seek to crowd into the churches that preaching services are adjourned to the open air. The heathen blacks have beaten the Christians, taken from them their property, and in some cases hung them up head downwards and burnt red pepper under them, rubbing it as well into their eyes; yet the Christians hold fast to their confession.

In *World's Work* for December, Booker T. Washington, in his most interesting "Chapters from My Experience," considers the question as to how education solves the race problem. He is a sincere and thorough believer in the value of education. To use his own words: "I want to see education as common as grass, and as free for all as sunshine and rain."

Concerning the special care of the city child, American cities have much to learn from Paris, which has among other good things numerous free day nurseries; guardians, between close of school hours and dinner-time, for small children whose parents are absent from home at work; industrial schools, and medical relief. Far better this than our special criminal courts for children.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for nine months, ending December 31, 1910

Source of Income	Budget for 1910-1911	Receipts for Nine Months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$563,455.00	$118,448.45	$445,006.55
Individuals (estimated)	175,000.00	33,499.58	141,500.42
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	194,527.00	116,443.82	78,083.18
Total Budget as approved by Northern Baptist Convention	$932,982.00	$268,391.85	$664,590.15

Comparison of Receipts with Those of Last Year
First nine months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$112,793.35	$118,448.45	$39,154.68	. . . . .
Individuals	. . . . .	33,499.58		
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	100,699.75	116,443.82	15,744.07	. . . . .
	$213,493.10	$268,391.85	$54,898.75	. . . . .

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for nine months, ending December 31, 1910

Source of Income	Budget for 1910-1911	Receipts for Nine Months	Balance required by Mar. 31, 1911
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$382,276.42	$80,234.47	$302,041.95
Individuals (estimated)	125,000.00	4,047.53	120,952.47
Legacies, Annuity Bonds, income of Bonds, etc. (estimated)	158,792.00	101,508.69	57,283.31
	$666,068.42	$185,790.69	$480,277.73

Comparison of Receipts with Those of Last Year
First nine months of Financial Year

	1909	1910	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$72,157.06	$80,234.47	$8,077.41	. . . . .
Individuals	9,817.73	4,047.53	. . . . .	5,770.20
Legacies, Annuity Bonds, Income, etc.	119,928.42	101,508.69	. . . . .	18,419.73
	$201,903,21	$185,790.69	$8,077.41	$24,189.93

American Baptist Publication Society

Financial Statement for nine months, ending December 31, 1910

Source of Income	Budget for 1910-1911	Receipts for Nine Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies, Sunday Schools (apportioned to churches)	$104,189.00	$53,512.26	$50,676.74
Individuals (estimated)	10,000.00	4,603.95	5,396.05
Legacies, Income of Funds, Annuity Bonds (estimated)	51,404.00	25,556.53	25,847.47
Total Budget as Approved by Northern Baptist Convention	$165,593.00	$83,672.74	$81,920.26

Comparison of Receipts with Those of Last Year
First nine months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies, Sunday Schools	$52,801.37	$53,512.26	$710.89	. . . . .
Individuals	4,483.70	4,603.95	120.25	. . . . .
Legacies, income of Funds, Annuity Bonds, Specific Gifts, etc.	22,100.34	25,556.53	3,456.19	. . . . .
	$79,385.41	$83,672.74	$4,287.33	. . . . .

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Christmas in the Sunrise Kingdom

BY REV. L. A. GOULD

The Temple Baptist Bible School of Los Angeles used the missionary exercise furnished by our Foreign Mission Society. The superintendent, Mr. T. T. Woodruff, believes in missions in the Sunday school and gave every encouragement to the missionary superintendent. The decorations were elaborate. The auditorium of the adult department is about fifty feet square, with platform in the corner and a semicircular front. Over the platform was suspended a twenty-foot American flag. In front, near the bottom, suspended on wires were the four Japanese letters "Kirisuto sei tan," "Christ's holy birthday," or "Christ is born." Above these letters were two circular gilt representations of the Imperial seal of Japan, a chrysanthemum with sixteen petals. High above all was the Star of Bethlehem. On the right wall was a fifteen-foot Japanese flag with the sun spot in the center. On the left, the Japanese military flag with red rays running from a sun in the center. Along one balcony front was an eighteen-foot motto, "Japan for Christ;" at the intersection of the balconies, a square motto, "The World for Christ;" along the other balcony front, another long motto, "Christ for Japan." Japanese flags were between these. In the center of the room, suspended from the ceiling, was a very large Japanese umbrella. Japanese lanterns and umbrellas and scrolls were placed at various vantage places about the room.

The most elaborate piece of decoration was a "pergola" or "arbor" (as it would be called in the East), running from the entrance door to the platform, up the platform, across the platform down to the ground level, and across to the edge of the balcony. It was seven feet high and five wide, with protruding beams. The top was covered with green pepper boughs with their red berries. Depending from the top, the sides and the beams, everywhere, were long and short strings of paper cherry blossoms. On the edge of each beam was a lantern. The whole was a bower of beauty. Beneath the pergola the participants marched to the platform and retired. The scholars were dressed in kimonos; one class of girls had doll babies tied to their backs, Japanese fashion. The color effect was rich, especially when the primary class was massed on the platform.

The regular program furnished by the society was well arranged. The songs were easily learned. The seniors went through their part of the program while the younger scholars were arraying themselves in costume. Several features were added to the program as printed. The Japanese national anthem was rendered by the orchestra. A young lady recited "Beautiful Japan," a fine poem. A young man gave an outline of the life of Neesima, the founder of the first Christian college in Japan. A representative of the senior Bible class explained, from a large picture drawn by the school artist, the work of the Baptist gospel ship in the Inland Sea. The class is contributing to that work each year. A Japanese lullaby was sung by a young lady, accompanied by another on the mandolin. There were recitations and songs by individuals and classes, as provided in the program. One young man performed his part dressed as a Japanese army officer; another was dressed as a Japanese scholar, in cap and gown. The plot reveals these two young men coming to a missionary and protesting that Japan does not need any Christmas. They listen to the arguments of the missionary, see some Christian people, view the Christmas exercises of a Sunday school, and become persuaded that Japan needs the Christ of Christmas.

The entire entertainment went to show that missions can be made interesting in the Sunday school, and that a missionary exercise is appropriate for Christmas Sunday. Temple Baptist School has already established the custom of giving to others instead of themselves at Christmas time. That sentiment was expressed at the "Christmas Cantata," the Thursday night before Christmas, when the classes in succession brought in gifts of provisions for the poor. The orchestra furnished a ton of coal, for instance. Temple School has now taken another advance step in demonstrating that on Christmas Sunday we should not exhaust our sentiment in thinking about mangers and stars and magi, but that we should also project our thought to those in heathen lands who have no Christmas joy. A special Christmas offering was taken.

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